

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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STATEMENT TO SOUTHERN BAPTISTS ON THE DISAPPEARANCE OF THE TREASURER OF THE HOME MISSION BOARD

As a joint committee, representing both the Executive Committee and the Home Mission Board of the Southern Baptist Convention, we bring to our denominational constituency the following information concerning the disappearance of C. S. Carnes, recent treasurer of the Home Mission Board, and the steps that have been taken by the Board and the Executive Committee to meet the situation created by the apparent large shortage in Mr. Carnes' accounts with the Home Mission Board.

Both the Home Mission Board and the Executive Committee of the Convention were called to meet in Atlanta Tuesday, September 4, to consider the situation. As soon as it became evident that Mr. Carnes would not likely return the Home Mission Board engaged the firm of Ernst and Ernst, nationally known accountants, to make an audit of the books. While this audit is far from complete, when a tentative report was presented to the two bodies on Sept. 4, it was indicated that the shortage in accounts would probably approximate \$1,000,000. This is not an official estimate of the auditors, for it will be sixty or ninety days, perhaps, before the audit can be completed, due to the fact that the majority of the loans which Mr. Carnes negotiated were for a period of sixty or ninety days. It may take time, therefore, for all the obligations to be discovered, for many of these loans were made without any record of them having been kept in the office by which the auditors could trace them.

It has been the custom of the Home Mission Board from time immemorial to give its treasurer authority to negotiate all needed loans for current operations upon his own and sole signature, and at no previous time in all the years past has this trust been abused. The vast funds which Mr. Carnes evidently applied to his own account were secured by the sale of notes of the Home Mission Board which he had himself executed and placed wherever he could find a market for them. None of this character of paper was placed with the Atlanta banks. All the resources of the Home Mission Board have been jeopardized by Mr. Carnes' transactions, together with the other obligations of the Board.

Mr. Carnes had been treasurer of the Home Mission Board for nine years and had enjoyed the confidence of the officers and members of the Board. After his disappearance it developed that he had previously served two terms in prison, all of which was unknown to the Board and to the bonding company which had bonded him in the sum of \$50,000. As an employee of an auditing firm he first came to the attention of the Board when he audited its books. He made a number of suggestions which impressed officers and members of the Board as evidencing an exceptional knowledge of bookkeeping, and some time after he was employed as bookkeeper. He made good in that capacity and nine years ago when a vacancy occurred in the office of treasurer he was elevated to that position. At the time of his election as treasurer Mr. Carnes was a member in good standing and deacon of one of the Baptist

churches of Atlanta, and in recent years has been treasurer of the building fund of one of them, as well as a member of many prominent civic and fraternal organizations, being a Mason of high rank. He also had high standing in the business circles of the city.

No sooner had a suspicion developed that there was a shortage in Mr. Carnes' accounts than the Board gave notice to the bonding company, and steps were taken looking to securing the cooperation of Mr. Carnes' family in helping reimburse the Board for any loss through realizing upon any assets of his personal property. Two years ago Mr. Carnes gave his oldest son full power of attorney and that son has pledged his own and his family's cooperation in reimbursing the Board as fully as possible. There is no means of estimating what amount any recovery in this direction will produce. In this and other legal steps incident to the present crisis the regular legal counsel of the Board is assisted by Hon. A. G. Powell, one of the most prominent jurists and practitioners of Georgia, himself a Baptist. No means of safeguarding every interest of the Board is being overlooked.

After the auditors and the attorney had first made their preliminary reports to the Home Mission Board, and later to a joint meeting of the Executive Committee and the Home Mission Board, the Board adopted a resolution expressing its inability to meet the financial situation by its own efforts, and asked for any counsel and assistance the Executive Committee might be able to offer, pledging itself to take any steps the Executive Committee might recommend, even if that involved the reorganization of the administrative machinery of the Board. Upon the receipt of this statement, the Executive Committee suggested the appointment of a joint committee of three from its own group and a like number from the Home Mission Board to recommend a plan of procedure.

This resolution having been approved by both bodies, the Executive Committee named as its representatives Executive Secretary Austin Crouch of Tennessee, W. L. Ball of South Carolina, and C. W. Daniel of Virginia, while the Home Board's committeemen included President L. R. Christie, Secretary W. H. Major and F. S. Etheridge, all of Atlanta. This committee recognized the necessity of an immediate reorganization of the administrative machinery of the Home Mission Board in order to assure the Baptists of the South that every step was being taken not only to guarantee the integrity but the future efficiency of the operations and work of the Home Mission Board. This joint committee immediately approached Dr. Arch C. Cree, Executive Secretary of the Executive Board of the Georgia Baptist Convention for many years, and who has had wide experience in denominational financing, and asked him to consent to be elected executive secretary of the Home Mission Board. This Dr. Cree declined to do. He was then asked if he would be willing for this joint committee to ask him own state board to release him for a period of sixty days in which time he would help tide the Home Mission Board over the most acute stages of its present crisis to where it could carry on and meet its obligations in course of time. To this he consented.

Thereupon the Joint Committee presented the following recommendations to the Home Mission Board, which were unanimously adopted:

1. That Dr. B. D. Gray be relieved of his duties as executive secretary and be elected secretary emeritus at a salary of \$2,400 per annum, without official authority or responsibility.

2. That the Board join with this committee in requesting the Executive Committee of the Georgia Baptist Convention to release Dr. Arch C. Cree for a period of 60 days, and that he be elected executive secretary of the Home Mission Board to take charge for the above period immediately upon his release by his board.

3. That Dr. B. D. Gray continue as acting treasurer for 60 days, and that he be authorized and directed to sign checks and notes, only when they are countersigned by J. W. Wing, the Board's bookkeeper, and Arch C. Cree.

This joint committee wishes to assure the denomination that there is not the slightest suggestion of any culpability on the part of Dr. Gray in his retirement from the active secretaryship of the Board at this time. From the beginning of this crisis Dr. Gray has manifested the heartiest and most loyal cooperation in whatever plans his brethren might feel were needful in the reorganization and rehabilitation of the Board. His long service of 25 years as corresponding secretary of the Board needs no commendation at our hands. As an evidence of the regard in which both the Executive Committee and the Home Mission Board hold him personally he was made secretary emeritus.

While the joint committee has not had an opportunity as yet to fully formulate its plans or to find its way, it believes there is a way for it to keep the Home Mission Board operating, and with the loyal cooperation of the churches, to eventually take care of the Board's greatly increased obligations. It states frankly to the denomination at the outset, however, that there must be some immediate drastic revisions and reductions in the operations of the Board in order to meet the increased demands upon it. Probably the most embarrassing situation confronting it at the outset is the inability of the Board to meet the salaries of its missionaries and workers, now due. Only by a prompt forwarding by the churches of all funds for the Cooperative Program to the state offices, and the prompt forwarding by the state offices of the home mission pro rata of those funds to the Home Mission Board will the new administration be able to pay these missionaries and workers. Failing in this, many good brethren and sisters will suffer.

These are the essential facts in the case, stated as briefly as they can be presented. Every Baptist recognizes something of the weight of the blow that has befallen, not only the Home Mission Board but the denomination in this calamity. But the nearly 4,000,000 white Baptists of the South will not be long downcast by this unexpected tragedy. We have large numbers, vast resources and unswerving faith in one another and God. Not a single Baptist in all our vast membership would for a moment consider repudiating a single dollar of the Home Board's indebtedness, despite the manner in which it was incurred. The loyal Baptists of the South will

(Continued on page 5)

SMITH AND THE RELIGIOUS ISSUE

By J. B. Lawrence.

Senator Edwards of New Jersey said the other day: "If Governor Smith or his managers are successful in ferreting out the instigators of the 'religious whispering' campaign which is now being directed against him in certain sections of this country, the Democratic presidential nominee will be elected by a big majority." This is in the same tone with the speeches of Southern politicians. It is also of the same cast with the deliverances of the editors of democratic papers all over the country.

The question naturally arises, why this unanimity in attack? In no instance has the anti-Smith forces made Smith's religion the point of their attack, much less given it as the only reason for their opposition to him for President. On the other hand, they have continuously and continually declared that their opposition was for other reasons. Then why do the Smith forces drag the religious issue into this campaign?

Evidently this unanimity of propaganda is not accidental; it is by purpose. Smith is too keen a politician to allow forces over which he has control to waste its energy—and Smith today is in control of the Democratic party and commands all of its means of publicity. Some of the editors and some of the speakers may not know what it is all about, but Smith knows. Smith, as a keen student of men, knows the natural reactions of the normal American.

1. Smith knows that a spirit of fair-play is an American character-element; that it throbs in the social, economic and political life of the nation. He reasons that if his campaign committee can create the impression that the big and, in fact, the only real opposition to him is because of his religion, that the American people will react against this attitude in the interest of fair-play, and this reaction will make for his election.

2. Smith knows again that Religious Freedom, not simply tolerance, is more than a constitutional provision, it is also a characteristic element of American thought. This being true, he thinks, if he can create the impression throughout the nation that he is being opposed primarily because of his religion, that this free American spirit will assert itself against such an attitude, and the reaction will be helpful to him.

3. Smith also knows that as a Tammany politician with a wringing wet record he is objectionable to the dry Democrats of the nation and especially the South, and so he wants to muddy the political waters so that the people of the nation will not see his record in its true character.

This business of dragging religion into the campaign is the old political game of covering up objectionable things by switching attention to false issues. Smith knows and his political henchmen know that he cannot be elected on his record as a wet Tammany politician, and so he is trying to confuse the public mind by lugging into the campaign the religious question. It is an insincere maneuver and should meet with the condemnation of the American people.

In this connection I want to raise on Smith and his henchmen the question of fair play. Is it just and right to assume and assert by innuendo and counterargument and veiled charge, as the Smith forces are doing, that Smith is being opposed simply because of his religion when such charges have no foundation in fact? But why should I mention this in a campaign where Tammany is involved; justice and right are unknown elements in the Tammany political code.

The Christian people who want right and righteousness to prevail are going to be sorely assailed. Charges of every sort will be hurled against them. They will be accused of being traitors to their party, religious bigots, hinderers of progress, malicious meddlers in what does not concern them, political parsons and dangerous leaders who would involve church and state in an unholy union. But let them stand true to

their principles. Let them not be sidetracked from the main issue by political spell-binders. Al Smith stands for rum and repudiation. His election will mean a step back towards the open saloon, yes, a long step back, and those who do not want that step to be taken should vote against him.

Therefore, let every anti-Smith Democrat hurl the charge of Religious Intolerance back into the teeth of the Tammany Tiger. Let them challenge every speaker who insinuates that they are opposing Smith simply and alone because of his religion. Let them challenge every editor who fills his paper with charges of this kind. Let them assert over and aboveboard that they are opposing Smith mainly because of his political connections with Tammany, and because of his political record as a wringing wet, and because of his announced purpose to thwart the object of the eighteenth amendment by nullifying its operation through wet legislation.

We fight in the name of the Lord for great principles; let us not be sidetracked. We stand for right and righteousness in the national life; let us stand in the open unafraid. We are praying for the Kingdom of God to come and for God's will to be done on earth as it is done in heaven; let us vote like we pray.

Terminal Trust Building,
Kansas City, Missouri.

HERBERT HOOVER

A Reminiscent Biography by Will Irwin.

Published by The Century Co. Price, \$3.00.

Reviewed by O. Olin Green, Hazlehurst, Miss.

In this volume the reader will find a vivid and interesting story of one of the most remarkable characters of modern times. The author and Mr. Hoover were students together in the Leland Stanford University when that institution was in its infancy. He has followed his old school friend through a series of dramatic adventures in America, Australia, China, Russia, in many European countries and other parts of the world. And he did not get his information at long range either, for he has been intimately associated with his distinguished friend from time to time. Therefore, Mr. Irwin is perhaps the best qualified man in America to write the biography of Herbert Clark Hoover.

The Hoovers were of old Quaker stock and settled, with others of their own faith, at West Branch, Iowa, where Herbert Hoover was born fifty-four years ago. His father was a blacksmith and agent for farm machinery and died when Herbert was six years of age. The mother took in sewing to help support herself and her three children and was noted for her piety and ability to teach the Scriptures. She died when Herbert was nine years of age and her three children were divided out among the members of the two families to be reared and cared for. Young Hoover learned to be a hard worker in childhood and made himself useful in his uncle's home. This uncle, Allan Hoover, was anxious that his nephew should have better advantages in an educational way, hence sent him to a Quaker colony in Oregon where other members of the family had gone and where there was a good school. Quakers have always believed in education.

These sudden changes were hard to bear, but this sterling youth learned early in life to make the best of every situation. His skill and efficiency were discovered while serving as an office boy in the office of the Oregon Land Company and he was advised to attend Leland Stanford University which was just starting. He found entrance requirements difficult, but with some private tutoring he was able to enter. He had scant means, but large hopes and a determined will. He worked his way through school by selling papers and conducting an agency for a laundry, in each case doing the delivery work himself. Having entered the engineering department he was able to render assistance in geological survey work during the vacation period. He always

maintained a high standing among his fellow students and was the leading spirit in promoting student government, although he was one of the youngest students in the institution. He had some trouble with the languages, but in mathematics he showed great originality, always attacking problems in his own way and solving them, too. He first learned to solve his own problems and that enabled him to solve them for others.

After graduation he went to the Nevada City mines and there he worked, not as an engineer, for people were chary of engineers then, but as a day laborer pushing tram-cars of ore eight hours a day to earn his daily bread. In this manner he gained detailed information of mining that was of great value to him in later life. After a time, on recommendation of one of his old teachers he was employed by a British firm to go to Australia and introduce American methods of gold mining. This he did with marked success. It is worthy of note that out of the first salary he received he sent money to help worthy students in Leland Stanford, and has been doing it ever since.

In 1899 he returned to California to do some engineering work there but the chief object of his mission was to marry Miss Lou Henry. Two days before sailing to China, where he was to serve as engineer for the Chinese government he was married to Miss Henry by a Catholic priest, acting in the capacity of a civil magistrate and with a civil ceremony. This was because there was no Protestant minister in the city. Mrs. Hoover and all her people were Episcopalians, but she is now a member of the Friends Church with her husband.

Mr. Hoover's explorations revealed the fact that the world's greatest coal deposits were in China, and that the country was rich in other ore. However, all his plans were upset for the time being by the Boxer uprising. The Hoovers were in danger many times especially during the siege of Tientsin when thirty thousand Chinese soldiers turned Boxers over night and left the city with only a few hundred soldiers to defend it. Mr. Hoover used his engineering skill to protect the city, throwing up breastworks and bringing out thousands of sacks of rice and sugar to strengthen the defense. Mrs. Hoover was head nurse, commandeering all the cotton goods that could be secured for bandages and directing the work of ministering to the wounded and dying. You must read the whole story to get it all. Oh, it is wonderful how the Hoovers stood by their guns when they might have run away to safety.

After peace had been restored, he went to the capitals of Europe where stocks in these great Chinese corporations had been sold, and told the financiers what was in China and restored confidence in these enterprises. In this way he saved the Chinese business enterprises as well as the investments of the European capitalists. Mr. Hoover has saved many such institutions and enterprises. He is the kind of man to inspire confidence at once.

All this and much more happened before the world knew there was a Herbert Hoover. Many other great tasks were accomplished by this man of genius before he came into prominence during the World War. He was on an important mission to Europe when the war broke out in 1914. Was it an accident that he was in London when there were 200,000 stranded Americans in Europe with no hope of getting home without aid? His skill as an organizer was brought into play and he sent Americans home at the rate of 5,000 a day, securing their passage and paying their transportation with funds furnished him in various ways, nearly all of which was returned. One amusing story must not be omitted. An old lady for whom passage had been arranged refused to embark unless Mr. Hoover would give her a written statement that her boat would not be torpedoed. He complied and afterward chuckled and said: "I knew that there wasn't any chance in ten thousand that her ship would be harmed."

If she came through all right she'd say I kept my word. If she sunk, she'd never have time to blame me".

A detailed story of Mr. Hoover's activities during the World War as director of the Belgium Relief Commission and as Food Administrator reads like one of the fairy stories of one of the great giants of old. We venture the assertion that no other living man could have done what Mr. Hoover did during and after the war. Men were amazed because of his ability to organize, to direct and to work. He could work until one o'clock at night and then be in his office fresh and vigorous the next morning at seven-thirty. The Lord only knows where he received that inner strength. But millions were looking to him for daily bread and he managed to get it to them. He caused men who were receiving \$50,000.00 a year to give up their positions and work without salary to help win the war. Why? Because he himself had given up everything. He not only gave up the positions which brought him immense salaries, but he paid every cent of his own expenses, traveling, lodging and everything else. Forty millions of people in Europe were saved from starvation by this lover of humanity. And when the governments of the old world sought to bestow titles, honors and gifts upon him he waved the matter aside. He had only done his duty and wanted no recognition for it.

When President Harding called him to Florida and offered him a place on his cabinet he chose the least conspicuous place—Secretary of Commerce—because that offered him the best opportunity for service. He is happiest when doing something for others. His department consisted of six bureaus: Foreign and Domestic Commerce, Fisheries, Census, Standards, Coast and Geodetic Survey, and Navigation. Later he took over the Bureau of Mines, Patents, the All American High Commission and Radio. The book gives something of what has been accomplished by the master-hand and the master-brain of our Secretary of Commerce which we cannot even touch upon in this review. So marvelous have been his achievements that men are accustomed to the oft repeated question: "How does Hoover do it?" He has done original work in each of these departments. For example, the census bureau did some work about every ten years, but since Mr. Hoover has taken it over it does work every year and every working day in the year. With it he has established a sort of bureau of information with branch offices in all the large cities of the U. S. where business men may go and obtain information which could be secured in former years only by travel and great expense in foreign countries. He has sent experts to the remote corners of the earth to gather information for the benefit of the American business man. His work of standardization in industries has saved millions of dollars and brought greater efficiency and satisfaction to producers and consumers. He seems to be a man who knows how to get things done, and done in the best way.

Strong in body, vigorous in mind, democratic in spirit, clean in his living, devout in his religious life, possessing the vision of a prophet and the ideals of a statesman—these are a few of the outstanding characteristics of this many-sided man, a reading of the book will reveal many others.

Dear Bro. Editor:

We are confronted with a serious situation, the moral functions of our nation are threatened. Should we relapse to the liquor free state of society, poverty, crime and the suffering of multitudes of helpless women and children, and evils too numerous to be named would result. Hence, I commend your stand against a wet candidate for the presidency of the U. S. But I am not surprised. Loyalty to God demands it. I am with you.

Yours for righteousness and truth,

—J. P. Williams.

THE "POLITICAL PARSONS" WOULD LIKE AN EXPLANATION

By E. P. Alldredge

Those who have deliberately linked the life of the Democratic party to the fortunes of the outstanding enemy of the prohibition laws in America and who have stood by while this chief of the wet nullificationists has ruthlessly relegated the party declarations on prohibition and offered no word of protest, are now making the air of the Southland clamorous with realings and wailings against all "political parsons" who dare to try to save our prohibition laws, as if it were a crime for a preacher to try to help save and safeguard the prohibition laws of the land. Well, let them rave! And rave some more!

Will Someone Please Explain?

In the meantime, however, the "political parsons" would like to ask one question and have it answered fairly and squarely—they would like an explanation of one peculiar circumstance surrounding all this clamorous protest. Why is it that these would be saviours of the Southland from the "pernicious influence of the political parsons" had not one word to say, not a semblance of protest to utter, when the Hierarchy and other leaders of the Roman Catholic Church—all of them ministers—came back from Rome at the beginning of 1926 and launched a simultaneous public campaign against the prohibition laws of America? Is it all right for the priests and high dignitaries of the Roman Catholic Church and a certain noisy minority organization of the laity of the Episcopal Church to launch a public campaign to overthrow and destroy the prohibition laws of America, while it is all wrong for the preachers of the Methodist, Baptist, Presbyterian and other Evangelical Christian denominations to lift their voices in defense of these laws?

Some Facts for Preacher Scolders.

Here are some facts for the consideration of all fair minded men and for all preacher scolders in particular:

Just after the close of the Holy Year services at the Vatican in Rome, on January 3, 1926, the *Osservatore Romano*, the official organ of the Vatican, came out with a front page article, reviewing the workings of prohibition in America and announcing that "the attempts to enforce prohibition in America have become so useless, not to say dangerous, that it would be better to abolish it," (that is the Eighteenth Amendment.)

As soon as Cardinal Hayes and Cardinal O'Connell landed from their steamers on their return from Rome, they gave out interviews to the public press in America, as follows:

"CARDINAL HAYES SEES INJUSTICE UNDER DRY ACT.

(New York Herald-Tribune)

February 7, 1926.

"Sides with Those who Favor Modification of Prohibition, On Return from Visit to Rome.

"Advocates of a modification of the Volstead act believed they found Cardinal Hayes of the Roman Catholic Church lined up with them when he arrived home on the Lloyd Saboudo liner Gonte Rosso yesterday. When he was asked for his opinion on the recent declaration of eighteen Episcopal bishops, he said:

"The Catholic Church stands always for temperance. You have the virtues of justice, prudence and fortitude, but all have to be guided by temperance. Sometimes supreme justice is supreme injustice.

"I really cannot say what is the temper of the people of the United States on prohibition or modification of the Volstead act. I was pleased with Dr. Nicholas Murray Butler's statement. (This was that prohibition could not be enforced and should be modified to permit wines and beer.)

"When the Master Himself used wine at the Last Supper in instituting the holy sacrifice of the mass, which was a testimony of His eternal love for mankind, it is very difficult to avoid the evident conclusion from that. He might have

used anything else, but He took wine.

"It is not, to my judgment, the proper thing to ask me or my children to consider as something vile, as outlawed, that which we must use day after day in our worship.

"Extreme measures lack the spirit and also the practical guidance of reason. If immorality flows out of intemperance it must be prohibited. That does not mean that prohibition should apply to all of us, nor is that any reason why prohibition should be placed on 100,000,000 people."

"The Cardinal returned from the ceremonies of closing the Holy Door in Rome. He reported the health of the Pope as good, saying that he has stood up well under the great pilgrimages of devotees to the Holy Year services."

"O'CONNELL FOR CHANGE IN PROHIBITION LAWS.

"Boston Cardinal Opposes Compulsory Universal Statute, but Backs Voluntary Abstinence.

(Special to the New York Times.)

"Boston, Mass., Feb. 8, 1926—Cardinal O'Connell, ranking Catholic prelate in the United States, announced today his opposition to compulsory prohibition.

"The Cardinal made it clear that the Church did not need persuasion to fight against intemperance. He emphasized the point that 'compulsory prohibition in general is flatly opposed to Holy Scripture and to Catholic tradition.'

"Ale, wine and their like, the Cardinal holds are not in themselves evil. He stresses the fact that they have their lawful uses. 'Ranging from the supreme honor paid to wine, along with bread, as the matter of the Holy Eucharist, to their original work of moistening and enlivening the Laborer's rough fare.'

"It has been made clear a thousand times that we will work with our separated brethren as temperance men, but not as the tools of those whose confessed policy is worldwide prohibition by installment," says the Cardinal's statement.

Cardinal O'Connell quoted from a recent article in *The London Tablet* as setting forth the Catholic standpoint, and said in part:

"The Catholic Church is the oldest and largest ethical society in the world. Therefore, Christendom's moral reformers, both the right-headed and the wrong-headed, ardently desire Catholic cooperation.

"From their pulpits, their theologians brand us as traitors to the gospel, but on the public platforms our active partnership is acclaimed with delight. Their orators tell us that Rome is the scarlet woman, but they find that she is quite prettily clad in pale pink when they want her to march with them in temperance crusade.

"Not that the Church needs persuading to fight against intemperance. From the days when St. Paul warned the Ephesians not to be drunk with wine, the Church's pastors have dealt faithfully with this ugly vice, but—and here is a real principle—'abusus non tollit usum' (the abuse of the thing does not destroy its use.)

"Unhappily, this is not the view of some protestants with whom we are asked to associate ourselves for temperance progress. Reviving the hoary heresy of the Aquarians, they would banish wine even from the sacrifice of the altar. As neo-Manichaeism they would have us err and stray with them in the thorn-brakes of false physics and false metaphysics.

"To these appeals the Catholic Church cannot accede. Voluntary total abstinence she applauds, as in the case of a strong-willed man who renounces fermented liquor for the sake of a weak-willed brother.

"But compulsory universal prohibition is a different thing, for compulsory prohibition in general is flatly opposed to holy scripture and to Catholic tradition. Moreover, it is grossly untrue to say that pathology and dietetics have brought in a verdict of guilty against the immemorial beverage of the Old World."

Catholic Extension Magazine Denounces the Dry Law.

(Continued on page 6)

Editorial

WITNESS AND THE WILL

Evermore new light is breaking out of God's word, being illustrated or interpreted by present day personal experiences or present day happenings or conditions in the world. Thus all scripture becomes an up-to-date book and message for the men of each generation.

The passage in mind just now is that in John 5:39 where Jesus says, "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

Now the one idea which we wish to get clearly before us from this passage of scripture is the variance between the witnesses and the will. That is the will, or decision, or choice, or determination, or course of conduct, is not always in accordance with the evidence in hand. A man does not always follow the course which is indicated as true or right by the facts or evidence presented to him. The determination to take a certain position, advocate a certain policy or to line up with certain cause is not formed upon the basis of evidence presented, but on the grounds that are personal and internal. In other words it is more the character of the man which determines what he believes or does more than the virtue of the cause which is presented to him. Now having said this read again the words of Jesus: "These are they which testify of me but ye will not come to me that ye may have life."

Here Jesus has been presenting his cause to an unsympathetic and even hostile group of hearers. It is the usual crowd at Jerusalem, and he is lining up before them the witnesses to his claims. He says John the Baptist bore witness to him. And they were willing for a season to rejoice in his light. They had gone in crowds to the wilderness to hear him. He had been for a while the popular idol. And all he had said was in testimony of Jesus as the coming Messiah. God the Father had borne witness of him. His many miracles had attested his claim. All the Old Testament Scriptures had pointed to him and were being fulfilled in him. All these, said Jesus, "bear witness of me." The witness is ample, complete and overwhelming. If the sufficiency of testimony were all that was necessary to bring conviction and determine their stand and their conduct, then surely they would be ready to proclaim him the Messiah and follow him. But they did not. Quite the contrary. "Ye will not come unto me."

Why is it that under the same preaching some are saved and some are not? The difference is in the will, and the will is dependent on the inherent character of the hearers. Why is it that with the same Bible in hand, one man becomes a Baptist and others join some church of quite different practices? The only explanation is in the will, and the quality of the will is determined by elements of character behind it. It ought to produce searching of hearts to find the cause of these things.

Why is it that the same evidence and the same law present to a jury causes a hung jury in many cases? Every lawyer knows, particularly when trying a criminal case, that more depends on the character of the jury than upon the law and the evidence. If a man is in sympathy with crime or with violation of the law, he is very acceptable to one who is defending a criminal. But if he has strong convictions of right, and a straight edge on his conscience, he is summarily rejected by one defending a criminal.

Now there is a situation before the whole body of our people in the United States which furnishes an interesting case for diagnosis. It is not necessary even to take sides in a controversy like this to be conscious of a condition where the

witness and the will are in conflict. The same newspapers are before our people, the same facts with reference to the character and records of candidates for the presidency. One man decides one way another just the opposite. It is not the gale but the set of the sail which determines the way we vote. Our sympathies are determined by our character and our past habits of thought. Our decision is the result not weighing evidence simply, but of our characters. We judge no man, he passes judgment on himself. We like the things for which we have a liking. We like the folks we are alike.

Pastor H. M. Harris baptized nine at the close of the meeting at Duck Hill, where he preached for a week.

Rev. J. J. Mayfield of Canton, Miss., will begin a meeting at Waynesboro the third Sunday in this month. Pray for them.

Dr. R. B. Gunter was busy all of last week attending associations, having taken two off the editor's hands, who was kept away by sickness.

According to figures given out from Governor Smith's office he has appointed more Republicans than Democrats to office. It is time for Democrats to bolt.

Grenada County Baptist Association has changed its date of meeting to Sept. 26th at 9 A. M. The meeting will be in old Pleasant Grove Church, 17 miles east of Grenada, Miss.

Brother I. M. Chaney says visitors to Mount Pisgah Association will be met at Little Rock, Newton County, and conveyed to Beulah Church. The meeting will be the third Saturday, Sunday and Monday in September.

We are deeply grateful for the words of approval and appreciation coming by every mail to The Baptist Record. It is impossible to answer them personally. The editor left Thursday, September 6, for a ten day vacation. This may explain some delays.

And now Democrats of Mississippi are threatened with social ostracism if they don't vote for Smith, and that by one whose social practices are reputed to be as dirty as any man who ever voted in Mississippi. To be banished from his society is to be put with recent people.

The editor acknowledges the receipt last week of two letters from fine Christian men expressing regret for the fight we are making against a drinking man in the White House. We respect their opinion, but must follow conscience. We also received two protests from men who are known to be drinking men. And they are not the first of their kind.

One of our preachers was a passenger on a through train a few days ago. Some man, a stranger, passed through taking a straw vote in his coach. Seventeen voted for Hoover and one for Smith. That was in Mississippi. In the smoker the vote was 23 for Smith and 17 for Hoover. Total, 34 for Hoover and 24 for Smith.

Some one asks if partaking of the Lord's supper is optional or obligatory. Every Christian is under as much obligation to partake of the Lord's supper as he is to be baptized. Jesus said "This do in remembrance of me." No commandment of Jesus is optional with us. He says, "Ye are my friends if you do what I command you."

Governor Bilbo in a speech at Columbia said we elected a Baptist President in Mr. Harding. Now the governor knows that the Baptists of Mississippi voted against Mr. Harding. Let's keep this matter straight. There is no Baptist vote in Mississippi nor anywhere else. But Baptists do not want booze in the White House. And there are some close associates of the governor that had better cut out the liquor.

The situation of the Home Board in Atlanta is apparently very serious. Mr. Carnes, the treasurer, left and has not been found. The exact condition at the writing of this paragraph is not known but is bad enough. It is time for everybody to be loyal and to keep our heads cool and hands steady. The Lord will show us the way out. Mr. Burkhalter will tell us in this issue all the facts which can be known up to the time of going to press.

The Bible does not make the duty of observing the Lord's supper conditional upon our being worthy. But we are warned against eating the Lord's supper unworthily, that is in an unworthy manner. The church members at Corinth were celebrating the Lord's supper in a very thoughtless way, unmindful of its meaning. Paul rebuked them for this and said they were bringing themselves under the judgment of God, that is temporal punishments were being visited upon them.

There is certainly no "whispering campaign" in Mississippi, nor anywhere else so far as we know. The majority of the people in Mississippi are against him openly and above board, and they are not afraid to say it. They don't like his religion, because as governor of New York he got down on his knees to the representative of the pope and kissed his ring in submission to his authority. No, we don't want that sort of religion in the White House. This is no whispering campaign, it is the voice of Niagara.

Mrs. Elizabeth Stubblefield writes that the meeting in Bethel Church (Black Jack), Yazoo County, began with the dedication of the new church building July 29. The service was in charge of Dr. W. W. Hamilton of the Baptist Bible Institute. All indebtedness had been paid. Former pastor W. N. Hamilton participated in the services. Dr. W. W. Hamilton continued with them several days, and hundreds had the privilege of hearing this great preacher and teacher in inspiring and uplifting messages. Seven were baptized and all were greatly strengthened. Bro. Perry of Pickens is the pastor of the church and of course labored with the rest.

The announcement has been made of the approaching marriage of Miss Lottie Perry, daughter of Dr. and Mrs. Samuel Stevens Perry, of Medford, Oklahoma, and Mr. T. J. Farr, of Flora, Mississippi. The ceremony will be performed on Sunday evening, September 9th, in the First Baptist Church at Medford, Oklahoma, the officiating minister being the father of the bride and the pastor of the church. Miss Perry is an honor graduate of Baylor College, Belton, Texas. Mr. Farr, son of T. L. Farr, of Flora, Mississippi, is a graduate of Mississippi College, and for the Arts of the University of Colorado, and for the past five years has been head of the English department in Clarke College. Mr. and Mrs. Farr will make their home for the following year in Boulder, Colorado, where Mr. Farr is an assistant in Education, and a candidate for the degree of Doctor of Philosophy in the University of Colorado.

BAPTIST BIBLE INSTITUTE

President W. W. Hamilton

Many students who are coming to the Bible Institute for the first time may not know New Orleans and how to reach the school most quickly.

This is written to say that arrangements will be made to meet all such students at the trains, if they will write and let us know the time of their arrival.

There are five or more railway stations, and it will be necessary to give the railroad on which they are coming as well as the time of their arrival.

Prospects are for a large enrollment. The day for opening is September 18th. Please to be present in time for the first chapel service at 10:30 a. m. and the opening address at 7:30 p. m.

THE CLINTON CONFERENCE
(J. A. Lee)

It was my privilege to attend the pastors' conference held at Clinton Aug. 29-30. While at this conference I learned some very valuable things, and if you will give me space I will give the brethren who were not at the conference the benefit of what I picked up here and there as the meeting progressed.

FIRST: The thing that made a favorable impression on me was this: from a standpoint of attendance the meeting was a great success; and the spirit of devotion, consecration and earnestness was at high water mark, and to my mind, was very commendable and should be characteristic of all of our religious meetings.

I did not learn just how many were in attendance; however, I think I would be safe in saying that there were present a majority of the very best preachers and pastors in the state, and so far as I could see, every one of them was very desirous of knowing the why and how of the condition of the kingdom work in our state and every one who made a speech seemed to be thoroughly convinced that he had the thing in a nutshell and if his solution of the question could be adopted the matter would be settled. This spirit is not to be condemned, but commended, for if a fellow does not believe a thing himself it is mighty hard to get his hearers to believe it.

SECOND: In the second place, I learned that a vote taken in this conference was not binding, or carried with it no obligation. A resolution was offered and carried that we make a ten per cent raise on our budget obligation and that we extend the invitation to all pastors not present to join in with us on this. Before the question was voted on this question was asked: If we adopt this resolution, who and to what are we obligated? The answer was this: It carries with it no obligation on the part of any one, but just a recommendation. Now to my way of thinking, if this be true with a resolution and vote taken at the conference, why will it not be also true of a resolution and a vote taken on matters of great interest taken at our associations and our state convention? The way I see it is this: every one who voted on this question obligated himself to a ten per cent raise on our present budget, and others may do as they see fit about this matter, but for myself I feel that I obligated myself to the ten per cent raise and I purpose to carry it out. If no obligation following a resolution and vote like this, why call a conference of the pastors of the state in a busy time like this, and have the Board to pay the expenses of those who felt that they could not have attended without this help of the Board? I say why call this conference, spending the best part of two days and one night to find the why and how of matters pertaining to the kingdom work and close out without any obligation? My brethren, if we really did meet and find the why and how of this all important business and returned home with no obligation resting on us it would have been far better to have stayed at home and put the time in doing something at home.

THIRD: In the third place, I learned a very important thing, and that too from one high up in our state budget work, and the supposition is he ought to know what he was talking about. Now I will relate the matter just as nearly as I can from memory. He said there was a time when the pastor was considered the key to the situation, but that time was past, for he said there were two keys to the situation now, and one could do nothing without the other—both had to be on the job if anything was accomplished.

The illustration he used was as follows: He said he had a private vault in the bank and the vault had two keys, one in the hand of the banker and the other in the hands of the customer, and that both had to be on hand if the vault was opened. The second key, the brother said, was

the associational budget man, and that the pastor was powerless apart from the budget man and the budget man powerless apart from the pastor.

Now the application is this: The pastor, a man called of God, and given the leadership and divine authority, as the shepherd of the flock, has come to a place where he is powerless apart from a man called by, and given authority by some association. Now this to my mind is very dangerous doctrine, and is calculated to do great harm to the kingdom work. Now this question, and I hope some brother will answer it for me: What did the pastors do, or how did they get along before the budget man came on the job? Now my brethren, honestly, and humbly allow me to make this suggestion: To my way of thinking, just such teaching as this is one of the strong reasons for the why of the kingdom's condition in our state.

My plea is this: Let's give the pastors and churches in our state a chance, and that too without so much red tape and useless agencies and I believe God will work it out to his own glory. I am not saying for us to give up our Board work; no, not that, but I am pleading for the simplest form of organization, all of which may be found in a well organized Baptist church with a godly man installed as its pastor and leading the people of the Lord to higher things.

FOURTH: A fourth thing I learned was this: a brother said he thought the way out of this tangle was, for each church to make their budget first, then let all the churches send up the amount subscribed to Bro. Gunter and the Board and then let the Board make its budget in keeping with the amount subscribed by the local churches. Now this may look to be O. K., but it won't work, and for the following reason: it is putting the cart before the horse. It is almost impossible for any church, or churches, to be able to say just what amount is needed for the state budget. Furthermore, the Board cannot tell just what is, or will be needed; however, the Board is in better position to estimate the amount needed than any church or group of churches.

My suggestion in this would be: let the Board prayerfully and earnestly look into the whole state work, make its budget for the year and then let it go direct to the churches and let the churches make their own budget, with the pastor leading, and that too, without any outside budget man or agency helping. I do not believe it a wise plan for the Board to even suggest what any association should give or any church in the association should give.

FIFTH: While there are many other things I might mention, there is just one more that I think is worthy of notice.

One brother—a stranger to myself—made the following statement. He said he had recently had one of the budget men with him in a five days' study and that he believed that this budget man had given him people more information, and done them more good, than he had been able to do for them in three years.

Now if this be true, and I have no disposition to call my brother's statement in question—I would modestly suggest, that each of our churches shelve their present pastor and call a budget man at once. Why not? If a budget man can do more in five days in the way of giving information and help it is a waste of time and money to keep the pastor.

May the Lord show us the way out and give us the needed grace to do his will.

THAT DEMOCRATIC BUS

The writer did not see the editorial herein referred to, but was told on good authority that Editor A. C. Anderson a short time ago compared the Democratic Party to a bus; and said that though he might not like the chauffeur, yet it was his bus, and therefore he must ride on it. We wonder that the distinguished Editor did not anticipate the back-fire to that bus story. It is a well known fact, thoroughly corroborated by court

records, that the greatest menace to the peace and safety of the travelling public today is the drunken chauffeur. He is responsible for more than 95 per cent of all the tragedies that occur. The conclusion is obvious. If the Democratic Bus is so hard put for chauffeurs that it cannot find anything but a whiskey-head to place at the steering-wheel, then surely it is high time for all sober, sane, decent people, to say nothing of christians, to get off the bus.

We would appreciate another good illustration like this.

B. H. Lovelace, Clinton, Miss.

Committee on Nominations for the Baptist State Convention 1929: G. S. Jenkins, Forest, Miss., J. M. Metts, C. E. Bass, R. L. Breland, B. L. McKee.

(Continued from page 1)

see to it that not a bank that has trusted the Baptist name loses a cent in either principal or interest. Southern Baptist honor has never been impaired in the past and we speak for our great brotherhood when we say that this honor and integrity will not be impaired now.

Your joint committee, calling to its assistance the best legal and financial counsel to be had, pledges its best efforts in a safe and sane rehabilitation of the work and credit of the Home Mission Board just as rapidly as possible. In its tremendous task it craves the prayers and the moral and financial cooperation of its vast constituency who love our Baptist name, honor and work more than they love their own lives.

Chas. W. Daniel, Chairman
L. R. Christie
Austin Crouch
F. N. Smith for W. L. Ball
W. H. Major
F. S. Etheridge

GEORGIA BAPTISTS RALLY TO RELIEF OF
THE HOME MISSION BOARD

Frank E. Burkhalter

The first rift in the cloud overhanging the Home Mission Board as the result of the defaulting of its treasurer was made by the Baptists of Georgia Thursday when the administration committee of the Executive Board of the Georgia Baptist Convention unanimously voted to loan Dr. Arch C. Cree, its own executive secretary, to the Home Mission Board without cost to the Home Board for a period of 60 days. During this time Dr. Cree will seek to help tide the Board over the most critical period of its crisis, and so reorganize its administrative and fiscal matters as to enable it to continue business, despite the enormous unexpected inroads that have just been made upon its treasury.

Recognizing that in order to save the Home Mission Board Baptists everywhere must come to its assistance in every way possible, the administration committee of the Georgia Board unanimously and heartily granted the joint request from the Home Mission Board and the Executive Committee of the Southern Baptist Convention to release Dr. Cree for this special service. But the Georgia committee did more than it was asked to do when it voted to tender Dr. Cree and his services to the Home Mission Board without any cost whatever to the Home Board.

Another great step was taken by the Georgia committee when it voted to make available to the Home Board, if emergency should demand it, an advance sum equivalent to the Georgia contributions to home missions for the months of September, October and November, 1927, in the confidence that this year's contributions will be equal to those of a year ago.

Similar cooperation on the part of Baptist offices, churches and individuals throughout the South will enable the Home Board to pay its missionaries and other workers, and carry on until such time as it is ultimately able to take care of every outstanding obligation.

(Continued from page 3)

The following is taken from the Chicago Daily Tribune, February 11, 1926, and sets forth the attitude of the editor of The Extension Magazine of the Roman Catholic Church in the United States:

"Although Cardinal Mundelein yesterday issued a statement declining to discuss prohibition, which he describes as purely a political issue, an editorial of the Catholic Extension monthly magazine, and recent editorials in the New World, a Catholic weekly published in Chicago, were cited by some as indicating the attitude of the archdiocese on the liquor question.

"The Extension said in part:

"The handwriting on the wall of public opinion proves conclusively that the Volstead act will be repealed, as it should be for the benefit of the common people of the country, who are being poisoned and driven into lawlessness by an act of government that was conceived in bigotry, brought forth while our red blooded men were in the trenches, and is surviving only through efforts of paid lobbyists and intolerable propagandists who would otherwise be out of a job.

"If this is 'antagonistic to prohibition' and proves that the extension magazine is wet, then make the most of it."

Dr. John A. Ryan Bitterly Assails Eighteenth Amendment and Volstead Laws.

Dr. John A. Ryan, professor of moral theology and industrial ethics at the Catholic University of America and director of the Department of Social Action of the National Catholic Welfare Conference at Washington, D. C., is the outstanding Roman Catholic scholar in the United States along his lines. He is the author of half a dozen notable books dealing with the relations of the Roman Catholic Church to the industrial, social, and civic life of America. He enjoys the unique distinction also, of being permitted to publish his writings without the necessity of supervision by the official censor of Roman Catholic publications and without the necessity of the imprimatur of his bishop or cardinal. What he deliberately writes and publishes to the world on any given subject, therefore, may safely be regarded as the "best Catholic thought" in the nation dealing with the particular subject. In a volume of 350 pages, issued by the MacMillan Company in 1927, under the title of Declining Liberty and other Papers, he gives a chapter of twenty pages, to a terrific onslaught on the 18th Amendment and the Volstead Act.

To begin with, he offers two reasons why the national prohibition laws should probably not be considered "morally binding" on American citizens, as follows:

"First, the legislation exemplifies what the (Roman Catholic) moralists and canonists call 'purely penal' enactments; second, it is unjust and, therefore, to quote Thomas Aquinas, 'only a species of violence.'" (See pp 45, 46.)

Dr. Ryan goes on to strongly intimate that "many Congressmen voted for the Eighteenth Amendment only from fear of the 'prohibition lobby' and out of regard for their desires for their constitution. Had these men voted according to their honest convictions, the prohibition enactments would have failed to receive the necessary majority." (See p. 52.)

He argues for the injustice of the national prohibition laws on two grounds: (1) They can never be reasonably well enforced and, therefore, tend to cultivate lawlessness, and (2) there was and is a better way to deal with the liquor problem in America—that is, by abolishing national prohibition and substituting for it a State Dispensary system, known as the Quebec plan, by which each state desiring to do so, may embark in the liquor business. This plan, later adopted and championed by Governor Alfred E. Smith, was sponsored by Dr. Ryan and other leading figures in the National Catholic Welfare Conference, and actually offered in the United States by William Cabell Bruce, the wringing

wet Senator from Maryland, who seems to be the spokesman and apologist for the Roman Catholic Church in the United States Senate.

In speaking of the several provisions of the Volstead Act, Dr. Ryan goes on to say:

"The first two of these provisions are undoubtedly a violation of individual rights. The third is an arbitrary contradiction of the facts concerning the capacity of alcohol to cause intoxication. The fourth is a tyrannical rule of interpretation and administration." (see pp 59, 60.)

Dr. Ryan concluded, "its (the prohibition laws) moral validity seems to have been destroyed by subsequent acts and developments" (that is, by the Volstead Act.)

A Real Explanation Is Due.

In view of the campaign to overthrow the prohibition laws of America which was launched at Rome at the beginning of 1926, as is clearly seen in the documents here cited and others which might be cited, and in view of the fact that not a word of protest against the ministers and high dignitaries of the Roman Catholic Church for the waging this campaign has ever reached the public press from these professional preacher scolders, we think we have a moral right to demand some explanation. Is it a crime for Protestant preachers to uphold and safeguard the prohibition laws of the land, while it is all right for preachers of the Catholic faith to launch a crusade to overthrow these laws? Will some one please explain?

GAZERS

"Behold, I send the promise of my Father upon you: but tarry ye in JERUSALEM until ye be endued with power from on high. And he led them out as far as BETHANY, and he lifted up his hands, and blessed them . . . while he blessed them he was parted from them, and carried up into heaven." Luke 24:49-51.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, WHY STAND YE GAZING up into heaven? this same Jesus shall so come in like manner as ye have seen him go into heaven. Then they returned unto JERUSALEM." Acts 1:10-12.

Just recently I passed an automobile which was surrounded by a very large collection of people. One of the crowd I recognized as an officer of the law. He was searching the machine for something. The others were looking on—gazing. Contributing nothing whatever to the duties to be done.

The human race can easily be divided into two classes, DOERS and DODGERS. In number the Dodgers win. Nevertheless, there is enough to be done to keep all busy. Why stand ye gazing? The world has become lopsided. The gazers have overbalanced it.

I. There are gazers in the commercial world.

1. Those who would like to do, but haven't operative capital. Because

a. They have not learned a trade.

b. If having learned a trade, they have not saved of their earnings.

c. Or there is a surplus of laborers of his kind; others having priority.

(1) Every person should know more than one trade.

(2) Every person should save part of his daily earnings.

2. Those who have operative capital but hold it out of investment and commercial activities preferring a life of ease.

"Woe to them that are at ease in Zion." Amos 6:1.

II. There are gazers in the political world, because

1. They have not studied political history and do not know our political heritage.

a. They have to be told.

b. They content themselves in being told.

2. They, having or not having informed them-

selves, are not satisfied with our form of Government, ally themselves with the I. W. W.'s, or join the ranks of the Socialists or the Reds that ruined Russia, or perhaps some petty name of their own hatching.

III. There are gazers in the religious world, because

1. Some profess conversion and have it not.

"They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that none of them are of us." 1 John 2:19.

2. Some are converted but are never informed.

a. They don't want to know what to do.

"My people are foolish, they have not known me; they have no illumination: they are wise to do evil, but to do good they have no knowledge." Jer. 4:22.

b. They will not hear the call to study.

"Quicken yourself for examination to be afterwards approved, an unshamed workman, standing beside God, telling forth truthfully, without pervasion or distortion, the word of truth." 2 Tim. 2:15.

3. They know what and how to do but won't do.

"To him that knoweth to do good, and doeth not, to him it is sin." James 4:17.

"How shall I pardon thee for this? . . . shall I not visit for these things? shall not my soul be avenged on such a nation as this?" Jer. 5:7-9.

IV. Gazers are always out of place, for,

1. Every one should be either a doer or a seeker.

a. If you have a job, then stay on it.

b. If you haven't a job, then seek one.

2. They are an easy prey for the devil.

IV. A young man came out of the war crippled doubly. One leg was now shorter than the other, and the foot on the good leg was crippled so that he had to walk on its toe. He said that he was good for nothing but to hunt calves. When he went down on the short limb he could look under the bushes, and when he stepped on the drawn foot he could look over the bushes. So, in Job 1:7 Satan looks for the easy prey—the gazer.

3. They are like a dislocated limb—out of place.

a. They were at Bethany gazing—but should have been returning unto Jerusalem.

b. Because of their out of placeness today,

(1) The local work suffers.

(2) The State work suffers.

(3) The Southwide work suffers.

(4) The Worldwide work suffers.

We need to get back to Jerusalem and pray.

—J. H. Gunn.

PROHIBITION COLUMN

By T. J. Bailey

The Major Issue

While everyone knows that there are several important issues involved in the present political campaign, there is a wide difference of opinion as to the relative value of these issues. The liquor advocates and some drys contended at first that prohibition would not be an outstanding issue, even if it should be an issue at all. By many it was clearly foreseen that it would necessarily be the leading issue, perhaps eclipsing all others, since the man who was most strongly urged for President on the Democratic ticket was inevitably opposed to the prohibition principle, both theoretically and practically.

Many of the best people in the nation have all along believed that prohibition would be the major issue; and, when Governor Smith repudiated the Democratic platform at Houston, the gage of battle was set, and the most incredulous were forced to accept the fact that prohibition is the great issue in the presidential campaign.

It was felt by many prohibitionists even after Smith was nominated that because of the dry platform just adopted, which seemed in a measure to satisfy all concerned, he surely would ac-

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

A Suggestion To The Baptist Associations Of Mississippi

We are asking the members of every association in Mississippi to elect a leader for their association who will direct Stewardship and Budget work within their association during the ensuing year.

Following is our suggested Plan of Organization:

Officers and Their Duties

I. ASSOCIATIONAL LEADER.

1. How elected—A committee, after a thoughtful and prayerful survey of the field, should nominate the leader, and he should be elected by the district association in its regular annual session (The committee to nominate this leader should be appointed by the association.).

2. His duties—(1) Familiarize himself with the duties of his office. (2) Study the association and the local churches, with a view to group them with not more than four churches in a group. (3) Train and group the leaders. (a) He should call a meeting of the Group Leaders, and carefully explain to them all phases of the work. (b) He should, at least once a year, have some capable pastor, layman, or the State Director of Stewardship and Budget Work to carry them through a Study Course in CHRISTIAN STEWARDSHIP and SCRIPTURAL FINANCES. (4) Discover, enlist and make engagements for wide-awake laymen who will give their time and talent to the work, by visiting, speaking and assisting in developing the churches in every phase of religious and denominational work. (5) Arrange, at least once a year, for an associational-wide fifth Sunday meeting for the purpose of discussing the various phases of Stewardship and Budget Work. (6) Help distribute literature in a wise way, and furnish information along all lines of denominational and church work. (7) Help in putting on such programs as may be suggested by the State Convention Board.

II. Group Leader.

1. How elected—This officer should be nominated by the associational leader and elected by the executive committee of the association which is composed of one membership of each church in the association. (It would expedite matters if the churches are grouped and the group leaders selected during the session of the district association.)

2. His duties—

The duties of the group leader are similar to those of the associational leader, except he deals with only one group.

(1) He should, first of all, familiarize himself with the work he is expected to do. (The State Director of Stewardship will be glad to supply him with literature and information concerning his work.)

(2) Visit each and ever pastor in his group explain the program to them personally, lay the matter on their hearts, enlist their sympathy and secure their cooperation.

(3) In cooperation with the pastor, explain personally the program to each church in his group.

(4) Secure in each local church a leader, whose duty it shall be to direct the Stewardship and Budget work.

(5) Train the church leaders by carrying them through one of the books in the Stewardship Course at least once a year.

(6) Help introduce wise business methods in each church in his group.

(7) Help in putting on such programs as may be suggested by the State Convention Board.

III. THE CHURCH LEADER.

1. How elected—

He should be elected by the church in conference.

2. His duties—

(1) Study his work. He should clearly understand his work before trying to explain it to others. There can be no inspiration without information. Unless, therefore, he informs himself concerning the work he is expected to do he will not be very enthusiastic about it, and unless he is able to inform others about the work, he cannot inspire them to cooperate with him in the work. If, on the other hand, he understands his work and can impart the information to others, he can, with the help of the Lord, and in cooperation with his pastors, be successful with his work. This leader will determine the success or failure of the work in his particular church.

(2) Study all books in the Stewardship Course, and, thereby, become a Silver Seal graduate in CHRISTIAN STEWARDSHIP.

(3) Enlist and train each member of the church with reference to stewardship.

(a) Plan for study courses and lecture courses in stewardship, and lead every member to attend them.

(b) Arrange, at least once a year, for an all day, dinner-on-the-ground meeting, at which time the various phases of Stewardship and Budget work shall be discussed.

(c) Distribute tracts and all kinds of helpful literature and information on Stewardship and Budget work.

(d) Lead every family in the church to subscribe to and read The Baptist Record.

(e) Study the church and denominational programs, and help enlist every member in the support of every Kingdom movement.

(f) Emphasize the Bible plan of living, and teach the Bible plan of giving.

(g) Be the pastor's right-hand man. Pray for him, and cooperate with him and the deacons in carrying out the plans of the church.

What Others Think of This Plan of Organization

Mr. Frank E. Burkhalter, Nashville, Tenn., Assistant Secretary of the Executive Committee of the Southern Baptist Convention, and Publicity Director of the Southern Baptist Convention, writes: "I have read your plan within the last day or so, and regard it as nearly perfect as it would be possible to devise. I am sure that if you can get such an organization to working effectively in any considerable number of your associations it will be productive of large results to increased offerings to denominational work."

All the pastors in the State were called to meet in Clinton on August 29-30. About two hundred attending this meeting. After discussing this plan, they voted unanimously to recommend it as being as nearly perfect as any plan they knew.

Harrison County Association meets at Lyman, Thursday, Oct. 18 at 7:00 p. m. Lyman is ten miles north of Gulfport on the G. & S. I. and Miss. U. S. 49 Highway. The W. M. U. meets Thursday morning.

The church at Line Creek, Scott County, has added six Sunday School rooms to the church building. Pastor D. W. Moulder baptized one there Sunday.

Missionary J. G. Chastain has consented to supply the Grenada First Church on the first Sunday in September, at Coffeeville the fifth Sunday in September, and at Oxford the first Sunday in October.

cept the platform of the party. But all hopes of his party fealty were dissipated when he wired the convention while yet in session that he would not accept the platform, thus arrogantly declaring himself bigger than the platform and the party that nominated him. If the party had acted out the golden principles of the Jeffersonian Democracy about which we have heard so much of late from the aspiring politician, it would have risen up in its pristine dignity and justice in the very session that nominated him and thrown him overboard, consigning him forever to political oblivion.

But after he had insolently insulted the party that honored him, the party cringingly bowed before this Tammany Goliath and by its act said: "We beg your pardon, sir, for presuming to offer even a mild suggestion of national policy to your majesty."

This left the convention in the dilemma of deciding whether the party had a presidential candidate or a platform. It certainly did not have both. It preferred to accept Goliath Smith to strut before the nation ad libitum, not amenable to any party, body or thing, but to carry out his sweet will, even if he did blight a million homes and check the prosperity of our nation. Here is a humiliating scene, a great party voluntarily divesting itself of its pristine, leonine strength and cowering before Goliath's tread without even the tact or courage of a lamb. This is not the grand old party of the true blue Jeffersonian doctrine, but a feeble and corrupt imitation.

No kind of camouflaging, begging or bulldozing can ever hold Democrats of intelligence, integrity and justice to such line of procedure. The truth is there is no real Democratic presidential nominee. Smith would have been, had he not bolted the Democratic platform. So there is but one candidate out now of either of the major parties. If you vote for a regular nominee of either one of the major parties, you are shut up to Hoover. Governor Smith is not only a bolter from the Democratic party by his repudiation of its platform, but is so objectionable in so many other respects that it is beyond my mental grasp to conceive how any American Christian can stand by him and commit to his hands the sacred blood-bought achievements of our free America.

It is a sad comment but true that our politicians, with a few notable exceptions, are supporting Mr. Smith. By politicians is meant those who have held office, now do or expect to. They do not feel that they can take the political risk of putting themselves out of regular (so called) party position, even though they feel that the party has gone far afield so far as morals are concerned. I am saying no harsh word about them, for they surely are in the "middle of a fix." They really are objects of pity, for some of them are fine men outside of politics. They have a staggering problem for solution. They are on a perilous voyage. They are approaching dangerous seas. There towers the rugged rock of Scylla on the one hand and the raging maelstrom of Charybdis on the other.

With most of us Democrats, in the last analysis of the situation the question assumes this form: "Shall I take care of my conscience and be free because the truth made me free, or shall I bow to the ipse dixit of the party, however wrong, and in servile fear do its bidding and pass my days in mental and spiritual bondage?" As for me, I am determined to honor my conscience and be free and let the results be what they may. In the language of the immortal Luther, I declare: "Here I stand; I can do nothing else. God help me." My conscience and judgment approve of my voting for Mr. Hoover. Therefore I shall do so. I suggest that every voter as he enters the booth pause a moment and pray for guidance. Sincerely, —T. J. Bailey.

The time of meeting of Marion County Association has been changed from Oct. 9 and 10 to Friday and Saturday, Oct. 12 and 13. The meeting will be held at Foxworth.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
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Enlarge

This is the fourth issue of the Record, bringing you a special message on this theme. Your First Vice-President, Mrs. Quisenberry, poured out her soul in an earnest plea for us to make of this September a month of such Enlargement in our Ruby Campaign that we should reach the very outskirts of our State in our endeavor. Our Young People's Leader, Miss Traylor, followed in the next two issues, in a forceful way telling how we may Enlarge. To what has been already said, your Secretary adds her feeble word. Let us catch up the threads from their three beautifully woven fabrics and bind them into a definite garment of Enlarged Service.

First, there is the thread of New Organizations. How many more Societies and Young People's Auxiliaries do we need to complete our 40% of our Aim? An average of about TEN in each Association! Oh, you say we have not that many unorganized churches in our Association. No, a number of you have not; but are you sure that you have FIVE Organizations in each church that is partly organized? Again, have you ENLARGED your vision sufficiently to look beyond your border to that sister association that is sorely in need of your help? What did you get from that S. S. lesson that told of the "Man of Macedonia" calling to Paul for help? Did you realize as you made a study of it, that when Paul answered the call, it was really a woman of Macedonia that responded? Women in other associations are still calling to YOU. Won't you go over and help? WON'T YOU?

Second, There is the thread of a ten per cent increase in our own membership. Has YOUR society made this increase from sisters who are your next door neighbors, who join with you in social activities and who make such fine members in the clubs? Has each one of your Auxiliaries led the young women and the children into places of joyous responsibility? It is so easy to meet this aim, that there is danger of our failing for this very reason. Won't YOU see to it that your church does not fail?

Third, There is the thread of our financial aim. At the close of the year's second quarter—the close of the first half year—we had fallen slightly behind with this aim. But your Secretary has strong hope of our meeting every cent we are asked for—IF we have not only the ENLARGED vision, but also the Enlarged heart. Financial aims are merely Love aims. Do we love sufficiently to meet the call of the world's needy. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations".

When you receive very shortly, the package containing the Week of Prayer Programs for State Missions, you will note several other leaflets in the folder. Please hand the report cards to your Secretary. See that each leader receives all that goes with her special program. Urge that each of the programs be observed by the entire organization. Distribute the small envelopes at least a week ahead; and see that every woman, young woman, girl, boy and Sunbeam gets one. It will not be amiss for each church member to have one. Remember State Missions is a very personal call.

An Important Letter from Miss Mallory

Dear Friend:

With your State Week of Prayer, there is being mailed to you two copies of the new booklet on the Ruby Anniversary. It is certainly hoped that you will soon "make time" to study it and that it will commend itself to you for very general and also "particular" use by your constituency. If there is one central theme for the booklet it would seem to be that "the crowning day is coming" and that what is done to add to its glory through the Ruby Anniversary must be speedily and yet systematically done.

What feelings well up in your heart and mind when you reflect that there are only four months left in our Ruby Anniversary year? I confess to mingled sensations. Sometimes I argue: "There are ONLY four months left and there is much yet to be done". Then I try this thought: "There are FOUR MONTHS left and much can yet be done". Encouraged I then decide: "There are four months left and MUCH WILL YET BE DONE!" It seems truly marvelous all that has been done thus far in and through the Ruby Anniversary. From my heart I thank each of you and all others who have helped, joining with you and them in the longing that a complete victory may be won.

Two points especially need our prayer and work: (1) the organizing and fostering of societies whether for the women or young people; (2) the attaining of \$4,000,000 aim. Perhaps I put on "blue spectacles" when I tabulated some statistical reports which were received early in August from the state secretaries but certainly it seemed to me that the total was far short of the 40% net increase in organizations. One of the distressing if not alarming features of those mid-year statistics was that quite a few states reported the disbanding of many societies. Of course from my "swivel chair" it is easy to make suggestions which may be difficult or even unwise to follow but certainly it is necessary to organize and foster many societies these remaining four months.

Also, in order to reach our \$4,000,000 aim it looks as though as individuals and as organizations we will have to give far more—perhaps twice as much these remaining months as we gave in the first half of 1928. If we can get many members to respond in this "two-fold" fashion, there is all the greater assurance of the final victory, if in addition every organization will determinedly try to raise and forward before the close of this calendar year the full amount expected from it. Unquestionably, the task challenges the utmost effort of each of us, of all of us and of each and all of us altogether!

This summer I had the privilege of being at West Point just as the cadets were marching to their noonday meal. Though I do not believe in war and even find it difficult to believe in schools for the training of soldiers, nevertheless my whole being thrilled with pride—and I believe also with patriotism—as I watched the perfect marching of that long, broad line of soldiers. It was my privilege to stand at the intersection of the two roads traversed by them and so I realized that while it was one "body" there were many "members". As the officer in charge of each smaller group approached the intersection

there sounded the ringing "halt" while the men called out their numbers and swung again into the march at the stirring command "forward!" Thus I watched them and I learned anew the lesson of co-operation: hundreds of men in perfect step because each officer gave correct orders to men who, accustomed to such orders, followed them unfalteringly. It is my high hope that our Union ranks are similarly trained for our forward march: the individual members following their leaders, the organizations falling into perfect line as to associations and districts so that in turn the states may unitedly win the victory. Even as the West Pointers all realized the power if not the actual presence of their highest officer, so in this Ruby Anniversary "on to victory" march there must be kept uppermost the realization of the guiding goodness of God for whose glory the anniversary is gratefully celebrated.

In loving appreciation, Kathleen Mallory.

The Message of the Sea

You're a charming surprise, oh, wonderful Sea;—
 A vision of bliss and of Calmness to me.—
 Forever I'd painted you boisterous and wild;
 But each time that I've faced you, you've peacefully smiled.

Pray where have you hidden your loud swelling waves;
 And where are secreted your Storm King's deep caves?
 Come teach me your lesson for Life's future day,
 That I too may hold all its passions at bay.

* * *

"You thought me normally willful and wild?
 And reckless and ruthless forever? Oh, Child
 Of the Human how little you know,
 Of the lessons I teach by my ebb and my flow!"

"You presume that since you're endowed with a soul,
 You can drain to its uttermost, Life's flowing bowl;
 But when you have drunk it, ah tell me what then,
 You have given your Kind that's uplifting to Men?"

"For the Human call is a long, long call,
 Ever yearning for Debth and for Strength, and for all
 Of the manifold powers belonging to Me,
 That make me the inscrutable, fathomless Sea."

"When the white caps blossom like flowers of snow,
 There's a Strength underflowing no human can know;
 When I'm racing the wind with waters uncurbed,
 There's a Debth where the Calm is never disturbed."

"Go back to your world that's now raging and sore,
 And remember that they are mere pygmies who roar,
 And lash into foam. But that far 'neath the wave,

Margaret McRae Lackey,
 (At Sea, August 28, 1928.)
 Abideth a Strength and a Calm that will save."

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East Mississippi Department

By R. L. Breland

Old Mt. Sinai

Nestling amid the vineclad hills of
Neshoba County is an old Baptist
Church which has held aloft the
torch of faith and righteousness for
90 long years, dear old Mt. Sinai.
In 1838 the Tullos family, the Ken-
nedy family and a few others came
to this part of the state, then a new-
ly settled country, and organized the
second Baptist church organized in
Neshoba County. Eld. Shadroch
Jones was one of the preachers
forming the presbytery.

Around this old church cluster
many sacred memories of years long
gone. There it was that this poor
man first felt the moving of the
Spirit that made him realize that he
was a sinner undone, here he joined
the church and was baptized 40
years ago. Father and mother,
brothers and sister lie sleeping in
the old graveyard hard by this old
church. Father was once pastor
there, brothers have been pastor
there, nephews have been pastor
there and the writer was pastor for
some years. My son has preacher
there.

So you may know it is a sacred
place in the thinking of a gray-
haired man with all these scenes
crowding his memory. All those
older ones who attended there when
first I went to church there are long
gone to the land of never return, and
many of the younger. Among the
preachers of those days, I remember
my father, S. J. Tullos, J. J. Ingram,
E. S. Clark, H. Savell, G. W. Bre-
land, J. M. Moore, J. L. Killen, J.
N. Newburn, L. B. Fancher, who
preached there. Among the older
members were J. C. Walton, John
Hadley, J. S. Guice, John Trapp,
Mrs. Martha Lewis, Fant and Tom
Lewis, R. W. and Perry Walton, W.
F. Kirkland, J. A. Tullos, Mrs. Ma-
tilda Johnson, my mother, brothers
and sisters and many others. These
are all gone over and await us on
the other side.

Many have been the happy days
spent on this spot of blessed memo-

The Orphanage Signal

A Conversation With Dad

"Hey, Daddy! When are we going
to start to school?"

"I couldn't say, son. We are re-
ceiving such little money these days
that we can't employ teachers to
teach you."

"Daddy, why can't we go to school
like other children?"

"Well, son, that is a question that
Daddy can't answer. Other children
go to public schools, but you are in
the Orphanage and can't go to pub-
lic schools, like other children on the
outside."

(Another boy.) "Daddy, while
other children are going to school,
then we will have to stay at home,
won't we?"

"You will, son, unless we get more
money, or they let you go to school
like other children. You know Dad-
dy hasn't received enough money to
buy you something to eat, to say
nothing of school work. But Daddy
is doing the best he can for you."

"So, Daddy, when we get grown
we will have to work for other men,
because we won't have an education,
won't we, Daddy?"

"Daddy hopes not, Daddy thinks
perhaps there will be some way that
we can get some money so you can
go to school. Someone may give us
some."

"Won't Sister get to go to school,
either?"

"No, Sister will have to stay at
home, too, but, Son, I think that we
will have some teachers by Christ-
mas."

"Then we will only get to go to
school a few months, will we, daddy?"

"Well, I don't know, the Board
thinks we could run the school till
late in the Summer."

"But Daddy, what about the crop?
Someone will have to stay at home
to work in the field, won't they?"

"Yes, Son, if we have any crop
they will have to."

"But Daddy, we will have to have
a crop to make something to eat."

"That's so Son, but Daddy will
have to do the best that he can."

(A little girl approaches.) "Daddy,
what was that you said about
school?"

"I said I hoped we could make
some provision for you all to go
to school like other children."

"I hope so, too." "Say Daddy,
breakfast is late again this morn-
ing."

"I noticed that, I must go see
what the trouble is." What is the
trouble this morning, girls, break-
fast is now thirty minutes late?"

"Daddy, we haven't anything to
cook on, this old stove is all to pieces,
doors are all broken off, and one of
the doors fell on my arm and burnt

ries. I can still hear those dear old
saints as the preacher would "line
his hymn" and the congregation
would all sing even to those on the
back seats. Oh such singing! They
made the welkin ring as those saints
of God sang the old hymns. Amaz-
ing Grace, Children of the Heavenly
King, On Jordan's Stormy Banks,

a big place on it. I wish we had a
new stove, we can't cook anything
done on this one."

"I wish we had a new stove, too,
but we are not able to buy one now."

"What about the money we got in
June, Daddy?"

"But, you see girls, we can't use
that for a stove, that was to repair
the Buildings."

"Oh, yes, another thing, you know
the roast we cooked last night for
today? It is sour."

"Why is that?"

"Because we haven't anywhere to
keep it cold, and you haven't bought
any ice the whole Summer."

"That is true, my dear, but Daddy
hasn't had any money to buy ice,
and if I had bought it we wouldn't
have had any place to put it, the old
ice-box will not hold ice."

"Well, someday I hope we will
have a good stove and a nice ice-
box."

"I hope so too, Daddy." Then we
could save lots of things we have had
to throw away."

(Another girl approaches) "You
know, Daddy, when it rained last
night it ruined our curtains, and
leaked right on our beds. When are
you going to have this old building
covered?"

"Dear, we are going to repair the
other buildings, but this old build-
ing, and it wouldn't pay to spend
money on it. Maybe some good
Baptist that has lots of money will
memorialize some of his or her loved
ones by putting up about a twenty-
five thousand dollar building, then
we will have a new building."

"Won't that be nice, though?"

"It certainly would."

"Yes, but Daddy, I don't believe
any body would do that, not for the
Orphanage, anyway."

"Well, you can't tell."

(Continued next week.)

"Our Present Needs"

Night shirts and gowns for both
girls and boys of all ages. Suits for
the little boys from two to five years
of age. Shoes for children of all
ages, as you know Winter is draw-
ing near! Food supplies are always
acceptable. Some of you rural sec-
tions make up a load of country
produce and it would be lots of help
to us at the present time.

"Thanksgiving Cars"

Don't fail to organize your As-
sociation for the Thanksgiving of-
fering of cars. Elect a chairman at
your Association and a member from
each church in the Association as a
committee for this purpose.

Supt. B. E. Massey,

Miss. Baptist Orphanage.

Come Humble Sinners, I Will Arise
and Go To Jesus, were some of the
favorites in those days.

Those were great days in Zion,
those days of long ago. Hundreds
of boys and girls and men and wom-
en have found the Lord in this dear
old church. Heaven alone will re-
veal just how many. Now comes

information of another great revival
meeting there. Rev. Johnnie Breland
writes: "We have just closed a
great revival at Old Mt. Sinai. There
were 31 additions and 29 were by
baptism." Bro. Davis is pastor, Rev.
A. H. Childress did the preaching and
Rev. Johnnie Breland directed the
music. This was indeed a great re-
vival and I rejoice with that dear
old church.

Notes and Comments

Rev. Clyde Breland and family
have been visiting at Coffeerville and
Newton, Miss., the past several days,
and he has been assisting his father
in a revival meeting at Elam the
past week. He is pastor of the First
Baptist Church, Richmond, Ky.

Evangelists B. Simmons and Com-
pere are to assist Pastor R. A. Kim-
brough in a revival meeting at
Charleston beginning the last of
this month.

We are glad to note that Dr. W.
M. Bostic has accepted the call to
Clarksdale and will be on the field
soon.

DIED—On Sept. 6th, Miss Bernice
Walters died at the home of her sis-
ter, Mrs. Alice J. Duke, at Scobey,
Miss. She was 61 years old, had
been a member of the Baptist
Church for 45 years. Besides Mrs.
Duke, she has one other sister, Mrs.
Sarah Robinson of Memphis. Her
body was buried in the Oakland
Cemetery, the writer officiating. She
was a good woman, loved by all who
knew her. May the Lord console
the bereaved.

My meeting closed at Oakland last
Sunday with two additions by bap-
tism. The pastor did the preaching,
the leading members were faithful
to all the services and seemed to en-
joy the meeting. One always ap-
preciates loyalty on the part of his
members at all times and especially
when a revival meeting is in prog-
ress. The membership is not large
at Oakland, but in the main they are
loyal and true.

The Yalobusha County Associa-
tional W. M. U. and the Association
itself have recently held their meet-
ings, which will be reported later.

O, Yeah!

"The police think they've uncov-
ered a new murder mystery."

"What are the circumstances?"

"Over at the library they found a
man's nose in a book."—Judge.

Virgil Posey

Available as Song Leader in Re-
vival Meetings. Address 116 Lemon
St., Jackson, Miss.

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Pipe Organ in excellent condition.
Terms if desired. Building new
church—must sell at once.

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Psoriasis or Cutaneous troubles,
Poison Ivey, Stings, Bites or Burns.
Ask your Druggist or any of the
thousands that have been relieved
and saved millions by the use of
RU-BON

A HINT TO THE WISE IS SUFFICIENT

By D. B. Powell, Harahan, La.

It is evident that many of the politicians and news editors of the South are resorting to the method of rank deception in order to accomplish their purpose in the election of Alfred E. Smith. There was a time when such deception was considered feasible and legitimate and could be worked by some politicians who had no scruples. A man of this type could raise a big muss about some question which in reality was no question at all, or uncover some poor old dead negro story that would date back to the sixties, create a considerable prejudice in the minds of the uninformed and accomplish his aim. But the day for such political tactics is past and gone and the politician or editor who resorts to such an unfair method will soon find himself in an embarrassing dilemma. Today we find people educated, enlightened and well versed as to the problems of the day, they are able to study and read for themselves and where we find such conditions existing, we find people thinking for themselves and these same people will act for themselves in the coming November election. They are not going to be influenced by some gruesome old negro story which is found in the editorials of some of our daily newspapers.

The politicians and news editors who are supporting Smith are making a bold attempt to kid the public into believing that the South is solidly behind the Tammany Nominee for President of the United States. Such a bold misrepresentation has not been surpassed since the days of Judas Iscariot. They are claiming a solid South. I will admit that the South is solid but solidly against Smith for President. The True Redblooded Southern Democrat who stands for and supports the principles of the Old Jeffersonian Democracy never has, does not now, and never will consider Smith a Democrat so long as he holds to views and supports principles which we deem are unfriendly to American Democracy. I am a Democrat, I have always been one, and always expect to be one. My ancestors since coming to America in its early history have been ardent supporters of the Democratic ticket. I love its principles and I am willing to make any personal sacrifice for its noble cause, but I am not willing to have its fair name dragged down and besmirched in the dust, by enemies that have flopped over to it for the last few years in order to accomplish a selfish purpose. I am not for a band of unprincipled men that are dissatisfied with American Democracy and desire to have things "Lake os en e Ole Countore."

Smith is not a Democrat and can not carry the Democrat support of the South. Should popular vote have been the deciding factor at and prior to the Houston Convention Smith would have been defeated by a vote of three to one (A liberal estimate.) And now that this

element which has manufactured such a powerful political machine in Tammany Hall politics has used and operated it so effectively in putting over their programme in steam-rolling and bull-doing their way to the front and have succeeded in forcing their nominee upon the people; they can be assured of one thing, and that is that we True Redblooded Southern White Democrats believe still in the exercise of our freedom as we go to the polls on election day and in spite of all the bull-doing, and brow-beating that has been done in trying to coerce us to support their nominee, "AMERICA'S MOST DANGEROUS ENEMY," we will bury him with his running mate so deep on election day that their epitaphs can be written "THEY ARE GONE FOREVER AND WILL NEVER RISE AGAIN." We are an honest set of folk and cannot agree with the Tammany method of doing things. Their method and aim was clearly set forth in one of the expressions used by an editor of one of the daily papers published in New Orleans while the convention was in progress at Houston in the following language: "WE ARE NOT HERE TO NOMINATE THE BEST QUALIFIED AND BEST FITTED MAN FOR THE PRESIDENCY OF THE UNITED STATES BUT TO NOMINATE THE MAN MOST LIKELY TO WIN AFTER HE IS NOMINATED."

THE NEGRO EQUALITY BUGABOO.

The following letter appeared in the Charlotte (N. C.) Observer for Sunday, July 15th:

Tammany and the Negro.
"To the Editor of The Observer:

"I want to present the following facts before your readers about Tammany and the Negro; Rev. R. B. Robinson, president of the National Afro-American Democratic League, with headquarters at Washington, has issued a call for all Negroes everywhere to rally to the Tammany Democratic standard. He urges all Negroes to support Al. Smith in November. And the following from Colorado: "The Colorado Negro voters Advisory Association congratulates the Democratic party upon your nominee (Al. Smith) as its standard bearer for the Presidency of the United States. Your nomination comes to the Negroes of America as their second emancipation proclamation. The first freed from manual bondage. The second frees them from political slavery. Colorado Negro Voters will give you at least 80 per cent of its voting strength."

"In New York the Tammany organization has a strongly organized Negro branch of Tammany, which numbers 100,000 or more. The Tammany boss of these Negroes is Ferdinand Q. Morton, a Negro member of the Civil Service Commission of New York City. This body has charge of the employment of 100,000 white government servants. Tammany Hall has given this Negro commissioner a white woman as his secretary, and he is also the superior officer of 150 white women

and white men employes. Other Tammany Negroes hold supervisory positions in the public service in New York. There are numbers of dance halls in New York where blacks dance with white women, and Tammany makes no effort to separate them. Tammany takes into its bosom any and all colors. Negroes and whites eat together in public places in New York City, and go to movies together.

"The above is open to the inspection of any voter who will see for himself, by going to New York. The above are facts. Seek and ye shall find.

"I am visiting in your fair city for a few days, and would appreciate your publishing the above in your paper."

T. Q. Hassell,
Brooklyn, N. Y.,
Flatbush, Ave.

THREE NOBLE PASTORS

Many blessings and pleasures have come to me in the midst of this year's Evangelistic work and among them has been the pleasure of working with three pastors who were students under me at Clarke Memorial College.

This expression of confidence in a former teacher and the evidences of faithful efficient service being rendered by them are sufficient compensation for the hard work expended at Clarke College those three stressful years.

These brethren are Pastor E. C. Hendricks, Stonewall, Miss., Pastor W. W. Allred, Pinola, Miss., and Pastor F. H. Miller, Mashulaville. They all got started late and had many handicaps and there were many difficulties to overcome and many sacrifices to be made. The hardships borne by these men and more especially by their wives and children are almost inconceivable; but they endured and fought on until today they are efficient workers, serving well in the Master's vineyard.

They do not seem to think that the world owes them anything special for the great struggles they made to prepare themselves for service, but are only asking the privilege to serve. None of them will likely ever 'turn the world upside down,' but with that developed patience, perseverance and faith they will do much to keep it straight.

The services of these men and many others like them justify the existence of Clarke College; for without such an institution they would never have gotten a start. They should be an encouragement to others to answer God's call and launch out into the matter of preparation even when they can see little possibility of achieving their purpose.

When God shall speak his word of commendation for faithful service rendered, I am sure his smile shall beam on such women as the wives of these men, who have quietly endured untold hardships that their husbands might equip themselves for leadership in the Master's service.

May God give them in this life much to compensate for the sacrifices they have made and make them to know that in all things they have been fellow-helpers.

God's richest blessings be on these men, their families and their work, is the wish and prayer of,

Their friend and brother,
Bryan Simmons.

Mrs. Wickham: "So you're moving to Florida?"

Mrs. Crandall: "Yes, John swore he'd get Cuba on the radio or know the reason why."



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FOR WOMEN

Belton, Texas

IS A SCHOOL WHERE

—a girl can get specialized training, as Baylor offers three literary degrees. She may choose her major from twelve departments for the B.A. degree or she may choose advertising or reportorial work for the B.J. degree. Many fields are open to the holder of the B.S. degree in Home Economics.

AND WHERE SHE CAN GET

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Write or wire

J. C. HARDY, M.A., LL.D., President

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

And where do you suppose I am now? Away out in Colorado Springs, Colorado, and here I expect to be for the next month. Look it up on the map, and see how far it is. But I am not taking a vacation from you, but have your letters with me, and the letters that come will be sent to me, and your contributions will be added up and put in the bank, and everything will be just as usual. If I see anything I think you will care for, I shall be sure to tell you about it. If anyone should wish to write to me direct, without the letters going to Jackson, I shall be delighted, and you must direct it this way:

Mrs. P. I. Lipsey,
Pinegrove, Broadmoor,
Colorado Springs, Colorado.
Now, dears, don't forget the B. B. I. girl. I have sent \$80 to the Baptist Bible Institute for her tuition, and so forth, and after awhile, we shall have to send another \$80. So we must work along, and get it up.

With just as much love as usual,
Mrs. Lipsey.

B. B. I. GIRL

Brought forward	\$ 96.39
Mary Elizabeth Roberson	.25
Cecile Gatlin, Pres. McComb	
Sunbeams, First Church	1.00
Lonnie Belle Standifer, Reporter, Clara Harris G. A's, McComb	1.00
TOTAL	\$ 98.64

ORPHANAGE

Brought Forward	\$174.66
Gladstone Mortimer	.25
Addie Lee & Ezell Ragan	1.00
TOTAL	\$175.95

Amory, Miss., July 10, 1928.

Dear Mrs. Lipsey:

I am writing you this lovely morning, thanking you for the children's page. I am a little girl 14 years old. Wonder who has my birthday, November 19. I am sending my 25c and a little friend of mine, Cara Lou Rammage, is sending 10c for the Orphanage building. We trust the little orphans will soon have a nice new home, with lots of good things to eat. I have a hen and 7 biddies and I am going to give the money I get from them to the Lord's work. I hope every little girl and boy will help us, too. Please print this, as I want to surprise Mother and Daddy. Your friend,

Sibyl Pitts.

Thank you, Sibyl and Cara Lou too, for your contributions and don't forget our B. B. I. girl when you sell the chickens.

Huntington, Tex., June 18, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years old. I am in the 2nd grade, and was on the Honor Roll 1 year. I am staying with my Grandma. She is from Mississippi. I have heard Bro. Lipsey preach many times. I have a good Mamma and Dad. Grandmother takes The Baptist Record, and I love for her to read me the children's letters. I am sending 10c for the orphans, and may help more. Please print this, as I want to join your Circle. I will write more next time, or get Grandma to write for me. With lots of love for Mrs. Lipsey and all,
Hulon Walters.

Welcome to our Texas letter, Hulon. You must write to us again soon. Thank you for the money.

Jackson, Parkway Branch, Aug. 14.

Dear Mrs. Lipsey:

I am a little boy 9 years old, and

read the letters each week on the page, and I thought I would write to the page before vacation was over. I will be in the fourth grade this session. I go to church and S. S. every Sunday, and I am also in the Junior B. Y. P. U. We had a study course not long ago, and I made 100 on exam, and I got my diploma, and I sure am proud of it. I go to Parkway Baptist Church. Rev. J. P. Harrington is our Pastor, and I love him and Mrs. Harrington dearly. I am going to be a song leader when I get bigger. I am Mamma's baby, and the only child at home. Daddy has two big boys married. Find 20c for the B. B. I. girl. Lots of love to you and the children. Your new friend,

Edwin Phillips.

Thank you, Edwin. Dr. Lipsey told me of seeing you, at Parkway Church when he preached there last Sunday. Don't let school keep you too busy to write again soon.

Pontotoc, Miss., July 23, 1928.

Dear Mrs. Lipsey:

I am eight years old. I am in the fourth grade. Do you remember how I used to look? I saw you at Julia Frances' home one time. I enjoy the Children's Circle letters because I know you. I am sending fifty cents for the Orphanage and fifty cents for Miss B. B. I. Do you have any tiny babies at the Orphanage? I would like to have one of them. Lots of love to you and Julia Frances "Pa".

Martha Anne Kelso.

I certainly do remember you, and how you looked, Martha Anne, and the doll you gave Julia Frances for Christmas. Thank you so much for the contributions to the Orphanage and B. B. I. girl. I don't believe they have any real tiny babies at the Orphanage. Six months or so old or less.

Pinola, Miss., July 27, 1928.

Dear Mrs. Lipsey:

I am a little boy almost 6 years old. Will go to school this session. I like to hear Mother read the letters from the children in The Baptist Record. I cannot write, so Mother is writing for me. I have a little sister 20 months old. We have a good time playing together. My Grandfather died the 17th of March, so we are very lonesome without him. I loved him so much. He had been with us four years. I am sending 25c for the B. B. I. girl. Will send more next time. Hoping to be a member in the Circle. Love and best wishes, Billy Franklin Banks.

You must be thankful, Billy, that you had dear Grandfather with you so long. Your 25 cents makes you an Honor Member. Write again.

Pickens, Miss., July 25, 1928.

Dear Mrs. Lipsey:

I have been reading The Baptist Record and children's page for quite a while, but this is the first time I have written to it. I am 12 years old, and will be in the 8th grade next year. I go to S. S. most every Sunday and I enjoy going. I have 4 brothers and 4 sisters. I have had 5 brothers, but God took one of them when just a baby. I never did see him. I am sending 10c for the B. B. I. girl, and hope it will help a little. Much love,

Mellie M. Shanks.

Big families have a better time than small ones, don't you think so Mellie? You must write again when you can. Thank you.

Osyka, Miss., July 24, 1928.

Dear Mrs. Lipsey:

I am a little girl that has brown hair and blue eyes. I am 10 years

old. I am in the fifth grade. I go to school at Progress, Miss. I have two sisters and two brothers. My Mother takes The Baptist Record, and I enjoy reading the letters that the other little girls and boys have written. Love to all,

Mindoll McMillan.

Come again, Mindoll. You will soon be in school again now.

McComb, Miss., Aug. 17, 1928.

Dear Mrs. Lipsey:

We have been quite busy, and are a little late in sending you the one dollar, but it will come in just the same. Some of us had the pleasure of seeing Miss Gladys Andrews, the B. B. I. girl. We were all in Magnolia at the Young People's Rally. She was there too and spoke to us. We put on a little program that day, or rather sang "Our Banner Song." Our leader, Mrs. Standifer, composed the song, so we like to sing it. We enjoy working in our Sunbeam Band. We gave \$10.00 to the June Orphanage drive. Right now, we are all thinking and working and praying for the State Missions. We like to work and make our money ourselves. Mrs. Standifer, our leader, presented all of us that made the honor roll for the past quarter with either a Sunbeam pin or tither's pin. If we had a Sunbeam pin, and not a tither, she would give some other gift. We have fifteen tithers in our band and we like to sing "The Tither's Song." Enclosed you will find check for Miss Gladys Andrews.

Sunbeams, First Church McComb, Miss.

I am so pleased, dear children, to have this letter from you, with the money for Miss Gladys. And to think that you have seen Miss Gladys and heard her! I know all the other children will like to read about our girl.

Calhoun City, Miss., 6-27-1928.

Dear Mrs. Lipsey:

I am the youngest of 5 children, 3 brothers and 1 sister. I have finished the fifth grade. I have been going to the meeting often. Brother Flynt is our pastor, and I am a member of the Baptist Church. We all love our pastor. I enjoy swimming, playing basket ball and base ball. I enjoy going to the show. I go to the B. Y. P. U. nearly every Sunday. I am sending a dime to the Orphanage. Best wishes.

William S. Pilgreen.

Did you know you didn't tell us how old you are, William? Thank you for the dime and come again to see us.

Dear Mrs. Lipsey:

(Bonnie Mae Jones.....\$1.56)
This contribution has been entered and reported in The Baptist Record.

Mr. A. J. Cooper, Singer, was in a meeting being held at the Great Southern Logging Camp, near Georgetown, and this little girl gave him this \$1.56 to bring to you for the special Orphanage fund.

We are just as much obliged to Bonnie Mae as can be, and hope she will see her name in the paper.

Meridian, Miss., July 27, 1928.

Dear Mrs. Lipsey:

I am a child 12 years of age, and I have lived in Meridian all of my life. The Baptist Record came yesterday, and as I was lying down Mother read me letters and things about the little children and then she told me to go to sleep, but I could not sleep for thinking of the dear little things without any mother or father, and hungry. As I could not sleep I ran upstairs and got the money I had been saving to go on a trip. I had 33c, so I gave it to Mother to put with my things to give to the children. Mother told me that you wanted us to get anything around the house that we thought they would want and send them to you, so I have my things together and will send them to you. I hope to visit the children sometime

and give them something nice.

Yours truly, Rebecca Broach.

I am glad you feel such interest, Rebecca dear, in our orphans and in helping them. Certainly they deserve our sympathy and help. But it is better to send garments to the Orphanage and not to me, for I live about twelve miles from the Orphanage.

Cleveland, Miss., June 15, 1928.

Dear Mrs. Lipsey:

I am a boy 12 years old. I have a brother that is a barber and a sister that is a teacher, so I'm the only child at home, except when they visit home. I have a dog named Jiggs to play with, and a bicycle to ride. We take The Baptist Record, and I like to read the children's letters. Your true friend,

Ephraim Merle Wyse.

P. S.—I'm sending ten cents to the Orphanage.

A little boy passed here a few minutes ago with a dog named Smut, and I know another one named Ginger, and one named Pal. Thank you for the money, and come to see us again, Ephraim.

Shivers, Miss., June 11, 1928.

Dear Mrs. Lipsey:

I am so glad that my Mother takes The Baptist Record so I can read the children's page. I wrote you sometime ago and told you what kind of hair and eyes I had, but I didn't tell you how many brothers and sisters I have. I have 2 of the sweetest little sisters you ever saw, and I have 5 brothers. Well, I will stop. Your friend,

Minnie Rhea Morris.

P. S.—I am sending 15c to the Orphanage. My brother sent 25c to the B. B. I. girl a while ago. His name was Herbert Morris.

We are grateful for the money, and for Herbert's, Minnie Rhea. You must write us again, and tell us the little sisters' names.

Hazlehurst, Miss., July 27, 1928.

Dear Mrs. Lipsey:

I have been reading the "Record" and enjoy it very much, especially those nice letters. I am a little girl 12 years of age, weigh about 80 lbs., and am about 4 ft. 2 in. tall. I am a member of the Hazlehurst Baptist Church, and also of the B. Y. P. U. Dr. Green is our pastor. We surely do like him. I have 2 brothers and 3 sisters. I go to S. S. most every Sunday. I hope this is printed, for I want to surprise my Mother and Daddy. Love to all of the children and Mrs. Lipsey.

Mary Ellen Stowell.

Mary Ellen, what a nice family you have. See if you can't take a collection from them for the B. B. I. girl. You must write us again.

Houlka, Miss., July 26, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old, and I shall be in the eighth grade next year. I have one brother and one sister. I like to go to S. S., and nothing but sickness ever prevents my going. I took S. S. Bible Course under Mr. Garland last Summer, and my grade was 96 on my examination, and "Daddy" said I was worth a million dollars, but he only gave me one dollar, and I am sending it for the B. B. I. girl. My Mother is President of the W. M. S., and she hoped to organize R. A.'s, G. A.'s and Y. W. A.'s this Summer, but she had the flu and isn't able to stay out of bed all day yet. We do not have a B. Y. P. U. I am sending a poem which "I" composed, if you have space for it. A hope-to-be member,
Louise Roberts.

Daddy meant the dollar to be an indication of your worth, Louise: he wants to keep the rest of the million dollars' worth. Thank you very much. I am sorry that the poem is too long for our space, and not exactly along the line that children think upon. I hope Mother is entirely well now.

Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 16, 1928

Paul Writes to His Friends in
Corinth, I Cor. 1 to 4

(From Points for Emphasis by H.
C. Moore)

Golden Text—Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalm 133:1.

1. The Fellowship of God's People is urged as the counteractant of the contentions in the church at Corinth. (1) The ground of the plea for fellowship was personal. He appealed to them as brethren having had the same Christian experience and being united in the same cause. He appealed as the apostle who had founded the church and was therefore entitled to a hearing. But he besought rather than commanded, for religion is not forced but voluntary. Chief of all, he appealed to them in the name of the Lord Jesus. (2) The features of the plea involved more than conversational courtesy and intellectual tolerance. He besought them to speak the same thing, not arguing themselves apart, but together in proper spirit and in unifying discussion. He wished that they could be joined together in their minds like a great structure with each part fitted into its place. He would not have them sacrifice independence of view, but reach through love the same judgment. (3) The cause for the plea was found in the report of existing contentions which reached the apostle from the household of Chloe who evidently was a devout Christian woman living at Corinth. (4) The lament in the apostle's plea took knowledge of the parties that had arisen among the Corinthians who divided among themselves, claiming the leadership respectively of Paul, Apollos, Peter and Christ. Such a line of cleavage must have been tainted with more or less bitterness. (5) The climax of the plea was reached in the apostolic assertion that Christ was undivided and the church should be undivided under him. Paul was not a crucified Saviour and so could not be mentioned in the same breath with Jesus. No Christian had been baptized into the name of Paul and so Christ must be put first. On no other basis can the fellowship of God's people be assured.

2. The Fruitfulness of God's Husbandry though dependent upon God is accomplished by men. Hence, the Apostle shows the proper place of the ministry. (1) It is a ministry of evangelism, for the Corinthians had believed in Jesus under the preaching of the missionaries of the Cross. (2) It is a ministry endowed, for each preacher could preach only as the Lord gave him the power. (3) It is a ministry diversified, for one is called to plant as Paul did, and another is called to water as Apollos did, but both are simply do-

ing their part in the same field. (4) It is a ministry fructified, for always God must give the increase. (5) It is a ministry properly evaluated, for sowing and cultivation, important as they are, do not occupy the major part of the program, since the increase must come from God. (6) It is a ministry unified, for planting and watering, though performed by different persons at different times, constitute a unity of effort and effect. (7) It is a ministry rewarded for each worker shall receive the reward commensurate with his labor. (8) It is a ministry coöperant, for our fellowship with each other reaches its highest expression in our being fellow-workers of God. (9) It is a ministry productive, for in this way God's husbandry comes into its own. (10) It is a ministry edifying, for with different workers at different times and tasks God's building is erected.

3. The Foundation of God's Building emphasized the centrality of Christ in the church and in the life of the Christian. (1) The founder of the church at Corinth was Paul. He was a master-builder. He was wise. He wrought according to the grace that was given him. He laid the foundation securely. Others came and built thereon. With them rested the responsibility for the super-structure. (2) The foundation of the church was Jesus Christ. He is the only Saviour from the power and penalty of sin. He is the Lord of our lives. His will is our will and his word is our law. No other foundation can be laid as the secure base of the church of the living God.

4. The Fulness of God's Possessions magnifies his glory and his grace. (1) Give all glory to God. The Corinthians could bestow discriminating praise upon Paul, Apollos, and Peter, but supreme praise belongs to God, and not to man. (2) Receive all things from God. He is the proprietor of the universe. He is the giver of every good gift. He places at our disposal everything in such a way as to make it contribute to our welfare and usefulness. The prophets and preachers, seers and statesmen, whose example and influence linger with us in benediction; the world, with all its resources and achievements; life with its strength and opportunity; death which becomes the terminal of a good life and the portal into a larger life; things present with their problems and possibilities; things to come with their upward trend and widening vision;—"all are yours" in every real sense of profitable possession. (3) Belong entirely to God. To have everything we must give everything. So we are Christ's because he purchased us with his own blood. And Christ is God's because he is the Son of God and so our Lord and Saviour.

MARKS, MISSISSIPPI

Sunday, September 2, 1928, was in-

deed a red letter for the Marks Baptist Church. Pastor, Reverend L. S. Cole, had held a meeting beginning Sunday, August 26, in the school house at Locke's station, a community out seven miles east from Marks on the Batesville road. This is really a new country, people having bought small places out there of this fine rich delta land are of the true pioneer type, came together and in a week's time built a nice, neat school building where the services were held. One of them loaned us an organ to help with the music. Brother J. M. Causey, one of our deacons and his wife had charge of the music. We had good crowds for each service, truly had a Pentecostal time. Thirty-nine united with the church, twenty one of them for baptism. Sunday they came to Marks, where we had preaching, baptismal and a fellowship meeting.

The ladies of the church had prepared lunch in the basement of the church for the new members and their families. We had a great time together. Two joined Sunday, making a total of 41 received on this day.

—A member.

MACEDONIA REVIVAL

This church is located in the eastern part of Desoto county, and is a one-fourth time church, with Rev. N. A. Spencer as its Pastor. State Board Evangelists, Smith and Perry entered this field the third Sunday in August, with the large State Board tent, and worked two weeks. These men were here, at the same place, last year, and the people liked them so well, that an engagement was made with them to return this year.

These men are certainly the "Servants of the most high God." Bro. Smith preaches the "old time" Gospel with clearness and power. His messages ring true to the Book, and have an appeal that reaches the hearts of his hearers.

Bro. Perry is truly a "master" in his work, singing the Gospel sweetly and beautifully, and has the power of leading his congregation into singing with him.

There were thirteen additions to the church by baptism, and a goodly number by letter.

Miss Eugenia Nichols, of the Hernando church, was the pianist.

Great crowds of people came to the services. It was estimated that on the last Sunday night, there were at least twenty-five hundred people under and around the tent.

These men have done a great work in DeSoto County, and I am glad to say that the character of work that they do will last. Any Church or County that wants a church or Coun-

ty-wide revival, will make no mistake in securing these men to lead the campaign.

C. C. Weaver,
Hernando, Miss.

SIX MEETINGS

It has been my privilege and pleasure to do the preaching in six meetings this Summer.

The first one was with Bro. W. E. Lee at Peach Creek. The attendance and interest were good throughout the meeting. There were 11 received for baptism and 3 by letter. Bro. Lee is a real pastor, and a fine man to work with.

The second meeting was at McIvor, with Bro. S. H. Shepherd of Courtland as pastor. We had a fine interest throughout the meeting. One day more than 50 people from Peach Creek Church came and brought dinner and stayed for the evening service. There were 12 for baptism and 4 by letter and statement. The church showed their appreciation of their pastor by raising his salary one hundred dollars for another year.

The third was at Walnut, an afternoon appointment of the writer. We had Bro. Malcomb Todd of Durant to lead the singing and he did it well. The attendance was good and there were 15 for baptism and 7 by letter.

The fourth week I was with Bro. Shepherd at Spring Hill, out from Charleston. This was my second meeting with that church. Brother Shepherd is doing splendid work there. There were 12 for baptism and the church was revived.

My fifth week was Birdie, out from Marks, an afternoon appointment of the writer. Bro. J. M. Causey, one of our deacons here at Marks, led the singing for us. We had a good meeting. There were 20 received for baptism and 6 by letter.

My last meeting was also out from Marks, a mission of our church. Bro. and Mrs. Causey had charge of the music. They are very fine helpers.

The people of this community had just built a nice school house, and we worshipped in it. There were 40 additions to our church here in Marks as a result of the meeting, 21 of them being received for baptism. We had a fellowship service in our church here at Marks Sunday morning, this a baptizing, then the ladies of our church served dinner in our basement, after which we enjoyed another hour of fellowship together. There have been more than 50 additions to our church here at Marks this year. Yet, our revival is to be the latter part of October, with Dr. B. H. Lovelace as preacher.

May God have the glory for all that we have done.

L. S. Cole, Marks, Miss.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Centrally Located; Numerous Pastorates
Newly Equipped New Suburban Home
Faculty of Sound Christian Thinkers
Genuine Christian Scholarship
World-wide Evangelistic Program
Unique Practical Work Program
No Tuition, Low Expenses, Reasonable Aid

SESSION BEGINS SEPTEMBER 18
EDGAR Y. MULLINS, D.D., LL.D., Pres.
"The Beeches", Louisville, Ky.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

A BYPU For Portersville

Miss Gardner, one of our Summer workers, reports a new union at Portersville, Miss., and gives the following as those elected to the various offices of the union. Pres. Howard Charleston; Vice-Pres. Mrs. Alvin Ogletree; Sec'y. Dolly Hopper; Cor. Sec'y. Bessie Harry; B.R. L. Susie Hopper; Treas. Mary Lizzie Walker; Pianist, Mrs. R. H. Hopper; Chorister, C. E. Bush; Group Captains, Joe Dana, Addie Jane Charlton and Lillian Bush. We congratulate the church and young people especially for Portersville on this new organization and extend to them our best wishes for a long continued service.

Jackson County Has BYPU Meeting First Sunday

The idea that you cannot have an associational meeting on any other day except the FIFTH SUNDAY was proved to be wrong by the Jackson County Associational B. Y. P. U. They planned to have theirs on the fifth Sunday in July, but wanted Mr. Talbert to meet with them and because he had another engagement for that day they decided to hold their meeting on the FIRST SUNDAY in August, so the meeting was on the first Sunday and proved to be a splendid meeting. Mr. Hulbert, the efficient president of the organization, reports a fine day, expressing appreciation of the services of Mr. Talbert. In reporting the meeting Mr. Hulbert says that one interesting feature of the program was a "BYPU Ball game". The crowd was divided into two sides and they got a pastor on each side. Mr. Luther Fulton pitched and Mr. Talbert umpired the game. The "balls" were questions regarding the BYPU work, and Mr. Hulbert said that some of the players were not very heavy hitters, but he was too generous to give the names of the ones who fanned out. It is a good way to teach some BYPU facts.

Itta Bena Reports New Leader

We are glad to hear from Itta Bena. They report a new leader for their BYPU. Mr. H.L. Trussell a busy merchant has been elected as leader of the BYPU work there and has already proved his interest in the work by writing for free literature for the officers. We hope to have some good reports from them soon.

Walnut Grove BYPU Elects New Officers

The Walnut Grove BYPU elected new officers Sunday night September 2nd as our college pupils and teachers are each going to take up their respective work. The officers elected are as follows: Pres. Jack Madden; Vice pres. Hulett Upton; B. R. L. Croya Brantley; Secretary,

Kate Keenan; Cor. Sec'y. Fermon Reeves; Chorister, Cecil Chadwick; Pianist, Zadee Walton; Group Captains, Francis Davis and Lanola Burkes. We need the prayers of our people that we may do a great work for our Masetr.

Did He Quit?

A man had several fine children and he loved them to the extent that he set before them every day some food, really not as much as they needed, but enough for them to live on. One day the food was set on the table and the children called to the meal, but in came a big dog and ate up the food and ran away. Now what do you suppose the father did? Do you think he said, "Well I quit, I wont feed them any more, another dog may sneek in and eat it up." No, I imagine he went right on feeding the children, and gave them a little more to make up for what they had lost, and that is what we will do as Southern Baptists in lieu of the defalcation of one Carnes, former treasurer of the Home Mission Board. Let's pray that the Lord may save his soul.

Another Splendid Record of Summer Work

Miss Georgia Fancher one of our Summer BYPU workers. Miss Fancher worked for two months, July and August and in that time visited 12 churches, held 13 study courses, delivered 204 BYPU awards and organized 8 BYPU's. Now isn't that a fine record? She served for one month in Greene county, three weeks on the coast, one week in Holmes county and one week in Leake county. Besides this definite report she made a number of talks on the work at associational meetings and at regular church services. We were fortunate in having Miss Fancher as one of our BYPU workers for the summer and know that she brought a blessing to those to whom she ministered.

Tent—Did You Ever Camp a Week?

What an experience it is to pack up your car with your camping outfit and go for a trip, set up your camp and spend a restful week at some lovely place. WELL thats the life and that is what we want a HUNDRED of our Baptist families to do next summer. Pack your camping outfit on the car, load up and drive to CASTALIAN SPRINGS and enjoy a week at the loveliest spot to be found anywhere. Where the water is fine for both drinking, bathing, boating and swimming. We have wonderful grounds there for camping and it makes it so much cheaper for the family. You can do your own cooking if you want to, or you can just use your own tent and then eat

in the dining room, anyway, we want to see at least ONE HUNDRED TENTS on the grounds and so this is just a little suggestion for you to begin now for this Baptist Assembly. Ask someone that was here this year! Everyone that attended is a booster for this NEW assembly we have started in the heart of Mississippi.

That You May Be Thinking Ahead

Our BYPU Directors Conference is to be held this year in Jackson on Thanksgiving day, Thursday November 29th. That's a holiday and we ought to have a fine attendance. Let every BYPU Director begin now to make plans to attend this interesting and helpful meeting. The church will or should send you. We will announce the program soon. Watch for it.

And Next June

Our District BYPU Conventions next June will be held as per the following schedule. District Three, Amory June 4-5; District Four, Forest June 6-7; District Five, Picayune June 10-11; District Six, Tyler-town June 12-13; District One, Jackson June 17-18; District Two, Greenville June 19-20.

EASTABUCHIE

Our church and community were greatly revived during the week of revival services conducted by Rev. D. A. Youngblood of Fifth Avenue Baptist Church, of Hattiesburg. There were six additions, four for baptism and two by letter. It was a good old time gospel revival when laymen were not ashamed to talk of the wonderful works of God.

Fraternally,
J. P. Holcomb.

AMORY

Last Sunday Reverend Gartenhaus, our Jewish Evangelist, now working under the direction of the Home Mission Board spoke at the first Baptist Church, Amory, Miss., both morning and evening. He is a delightful speaker and holds his hearers spellbound with interest from first to last. He tells in a most interesting way the events of his early life and his conversion to the Christian faith while in New York City.

It would be hard to find a better equipped man to fill the place that Dr. Gartenhaus occupies. His striking appearance of grace and his training in the Jewish and Christian faith make him a valuable asset to the cause of Christ among his own people. So we would heartily commend Brother Gartenhaus to the brethren.

C. F. Hinds.

A customer whose account was already considerably overdue placed an order for more material. We replied that we were sorry but would not be able to ship the goods until the old account was settled.

The next day we received the following telegram collect:

"Cancel order; cannot wait that long!"

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M. P. L. Berry, President, Clinton, Miss.

MORMON VIRTUES

By Louis J. Bristow, New Orleans
Louisiana.

A recent visit to Salt Lake City revealed certain virtues of that curious religious folk commonly and erroneously called "Mormons" which are worthy of emulation. Of course, there are defects in the content of their Christian faith, if one looks for them: but there are virtues also. I want to speak of four.

The Mormons are a praying people. As one enters the Temple Square by the south gate, one sees at the left a magnificent monument made of native stone, standing in a pool and surmounted by two bronze sea gulls. This monument commemorates a singular incident of history and illustrates the power of prayer. During a summer many years ago the crops of the Mormons were promising of a bounteous harvest, which was much needed. One day myriads of crickets descended on the fields, and in spite of all efforts to destroy them, were devouring the plants and literally devastating the fields. The men were frantic. Wooden rollers, frails, every device obtainable were used to destroy the crickets, but without success. The more they killed, the more came. The men gave up in despair. Starvation seemed to stare the colonists in the face. But when the men gave up the women prayed to God; and the next day great numbers of sea gulls came from the Salt Lake and began eating the crickets. Eating? No, for they would fill their crops, fly to the lake and disgorge, and return for more crickets. In two days there was not a cricket to be seen, nor has there been such a pest since. The monument is to the sea gulls and to the efficacy of prayer. And to this day, the Mormons are profound believers in prayer.

Mormons are a liberal people. They tithe all their income and on the first Sunday in every month they fast and bring to the church's treasury the value of one day's food, as a special gift. Moreover, the very temple itself is an evidence of their liberality. It is, of course, the greatest building on the square, and by far the grandest. Built of stones hauled from quarries twenty miles away, it was begun in 1853 and completed in 1893,—forty years in building! It cost more than four million dollars—that is to say, the Mormons put more than one hundred thousand dollars into the temple structure every year for four decades. (Many of our churches find it difficult to raise one hundred thousand dollars in ten years for a house of worship.) And while the temple was being built, other buildings were constructed. The tabernacle, an immense auditorium, elliptic in shape, seating 8,000 persons, whose arched roof resting on red stone pillars, which stand at the outer walls, is one of the architectural wonders of the land. It was seven years in building and cost \$300,000. Then there is the assembly hall, the museum, and other buildings, all testifying to the liberality of the Latter Day Saints. Moreover, they care for their poor. Their organization

is such that no family or individual is overlooked. Their system of benevolence is worthy of the best. Mormons are reverent. They believe in the holiness of that which is dedicated to God. No Gentile is permitted to enter the temple, but only a member of the sect. No one is permitted to cross the threshold, whether saint or sinner; even Mormons themselves enter the temple by a subterranean passage. This is said to be provided so as to protect the steps and front entrance to the building from defacement. Gentiles see only the outside of the structure, and it is desired that the beauty and perfection of the house shall not be marred. A free concert is given daily in the assembly hall, and visitors may hear the world famed pipe organ: but the doors are locked and no one may enter or depart during the concert. Nor may one move from place to place in the building during the playing. The reason for this is two-fold: because of the delicate accoustic properties of the hall, and because of Mormon reverence.

They are a missionary people. Every man is expected to preach upon call, and their young men go out as missionaries to any part of the world without salary and at their own expense. In the Sunday services the appointed leader may call upon any man in the congregation to preach, and he is expected to do so. Every man is taught to go to the house of worship prepared to preach. And every young man is expected to spend two or three years as a missionary away from home without salary or allowance, and to provide his own expenses as best he may.

Surely these are virtues worthy of emulating; prayer, liberality, reverence and the missionary spirit. Mormons may have their weakness, but it is certain that they have their elements of strength. If they are loyal and faithful in a faulty religion, should not we be more so in the true?

SOME GOOD MEETINGS

From July 13 to August 17 was an unusually busy and happy season for me. During these weeks I was in five meetings. Three of these in the churches, Seminary, Salem and Providence, where I am pastor. These churches are in the Covington County Association.

The first of these meetings was at Seminary and Bro. S. G. Pope of Magnolia did the preaching for us. The Lord gave us a gracious revival with nine additions, eight by baptism. Bro. Pope is a strong, clear earnest gospel preacher and as we listened to him under the influence of the Spirit proclaim the great truths of God's word it caused us to want to turn away from sin and indifference and to serve Christ more zealously and faithfully.

Following this meeting I was with Bro. Ashworth at Cold Springs church, near Collins, Miss. Here again we felt the power of God's Spirit and the church was greatly revived with thirty-one additions, twenty-five of these by baptism.

The next two weeks Bro. C. G. Campbell of Norfield, Miss., was with me at Salem and Providence churches. Bro. Campbell did some splendid gospel preaching. The people were much in prayer and God richly blessed our work. Our church members were greatly inspired to live more serviceable and acceptable lives for our Master, and we had thirty additions at Salem and twenty-three at Providence. Thirty-eight of them came in by baptism. Bro. Campbell is a deeply consecrated Christian and preaches the truth with clearness, force, sincerity, and power, with a great burning passion to see lost souls saved and a deep yearning that Christians might live a more consecrated life. Bro. Gayle Holcomb of Oxford in a very capable way led the singing during the meeting at Salem.

From Aug. 11 to 17th I was with Bro. Entekin and his church at Richburg, Miss. This is a small church and as yet does not have its own house of worship. Here we received 11 into the membership, 9 by baptism. The congregations were good and interest fine throughout and we feel that the work of Christ was strengthened here.

We are grateful to God for his blessings on these churches and for the good ingathering of 103, with 82 by baptism. We desire the prayers of the brotherhood and join you in your prayers for God's blessing on all the churches and work in this state and even unto the uttermost part of the earth.

Yours fraternally,
H. K. Ezell.

Meeting At Concord

My meeting at Concord, Rankin Co., began Saturday before second Sunday in August and lasted six days. The preaching was done by Brother Wayne Alliston. He preached with power great gospel sermons. He is a combination preacher and Supt. Baptist Hospital, Jackson. We had a great choir to sing at Concord, led by Bro. C. S. Ware. We received seven members, 4 baptized and 3 by letter. Everybody there nearly belongs to the church.

The good people showed their appreciation of Bro. Alliston's work by helping him financially, and did not forget their pastor.

All the glory to the Lord.
—D. W. Moulder.

Revival Oak Grove

Embracing first Sunday in August, we held our meeting at Oak Grove Church, Smith county. The meeting lasted seven days. Bro. Jesse Hedgpeth helped in the meeting. Bro. Sidney Johnston preached one sermon. I preached three. Bro. Hedgpeth did the rest of the preaching. He interested the people so that we had great crowds on Thursday. The Old Folk's Day was a great day. We had 46 old folks over 50 years old. We sang the old songs and everybody got on their knees to pray. We received 21 members, 12 baptized and 9 by letter.

—D. W. Moulder.

IN MEMORIAM

Purvis

Joe, Jr., Purvis, son of Joe and Belle Purvis, Aug. 2, 1918-Aug. 28, 1928. He was ten years and 26 days old. He leaves his parents and a half brother, C. M. Purvis, and a host of relatives and friends to follow in his steps. The only child, he will be greatly missed. He suffered for years before God called him home. He was loved by all.

Little Joe was laid to rest in the Antioch Cemetery on Aug. 29. Funeral service conducted by Brethren Grafton, Swans and myself.

—D. W. Moulder.

Russum

Mrs. Rachael Russum, May 6, 1864-Aug. 14, 1928. She was married to J. N. Russum Dec. 31, 1884. To them were born seven children, four boys and three girls, all living. She leaves ten grandchildren. She joined the Baptist Church at Hope-well in Scott County while young. She then moved her membership to Goodwater Church forty years ago. She was one of our most faithful women to her home, church and neighbors. She will be greatly missed by all her friends. Her husband died three months before.

She was laid to rest in Goodwater Cemetery. Funeral conducted by Brethren Crawford, McFail and myself.

—D. W. Moulder.

"The death of Mrs. John Lake last Monday at 2:45 p. m. came as a surprise and shock to her host of friends, as but a few days before she had been enjoying the best of health. On Sunday, July the 22nd, she was taken ill, but it was believed that it was only a mild attack of influenza. On the 26th, there was a turn for the worse, and a sinking spell caused Mrs. Lake to lose strength rapidly, and Saturday she lost consciousness, remaining in that condition until the end. The funeral was held at 10:30 on Tuesday, last. Interment was at the Old Christian Cemetery at the foot of White Cloud Mountain, in Canton.

"Mrs. Lake, nee Carrie Bostick, was born in Greenville, S. C., July 5, 1871. She studied at the Greenville Female College, from which she graduated in 1890. So fine was her scholarship, that she was made a member of the faculty of her college upon graduation. For ten years she taught at Greenville, taking post graduate work at Cornell University during the Summer sessions. In 1900 she resigned to come to China with the American Southern Baptist Mission, under whose Board she has been working as a missionary ever since. Her father came with her to Canton, and was one of the founders of the China Baptist Publication Society.

"Miss Bostick was principal of the Pooi To Baptist Girls Academy for several years. In 1909 she married Rev. John Lake, since which time she has been his faithful helper in evangelistical and educational

work in the Sz Yap district. Both Mr. and Mrs. Lake have a large circle of friends, both in the foreign and Chinese communities. They are even well known to the Chinese in America, for they have both spoken at meetings held in various Chinatowns while at home on leave.

"The Rev. and Mrs. Lake were instrumental in founding the Leper Colony on Tai Kam Island, the late Dr. Wu Ting Fang securing for them the deed for the whole island. Tai Kam lies off the Kwangtung coast about forty miles west of Macoa. The first unit of buildings have just been completed—a hospital, chapel, administration building and twelve dormitories, and one of the most regrettable things is that Mrs. Lake has not lived to see the fruit of her efforts.

"Energetic, ever thoughtful of others, and exemplifier of true Southern hospitality, Mrs. Lake was loved by all who knew her. Her passing leaves a gap that is hard to fill."

No more self-sacrificing missionaries have ever gone from American shores to represent Southern Baptists than the Lakes. None have ever had more Chinese friends. Another gap is left in the fast-thinning ranks, and it will be a hard one to fill.

Harry L. Carter.

Mr. Fred W. Nobles

Bro. Fred W. Nobles was born at Flora, Miss., Sept. 4, 1896, the son of Mr. and Mrs. W. E. Nobles, now of Marks, Miss. He united with the Flora Baptist Church at the age of 14 years, and has been an active member since that time.

He attended both A. & M. and the University of Mississippi, specializing in pharmacy.

In 1918 Bro. Nobles enlisted in the Marine Corps, and was stationed at Santiago during his term of service.

Later he married Miss Lottie Mae Hathaway of Aberdeen, Miss. To them was born one little boy.

For the past several years, Bro. Nobles has been a leading druggist at Darling, where he has been active in church and Sunday School, having been both Supt. and teacher.

Death came rather suddenly June 2, 1928, he having been stricken only about 30 minutes before he passed away. His last words were, "I am going home to be with my Lord."

Bro. Nobles will be greatly missed in his community, where he leaves a host of friends. He is survived by his wife, a small son, father and mother and one sister. Interment was made in Marks Cemetery, services being conducted by Rev. L. S. Cole of Marks.

May the grace of our Lord Jesus comfort the sorrowing hearts of his loved ones.

L. S. Cole.

Sardis Revival

Just closed great meeting at Sardis, Smith Co., lasting seven days, embracing third Sunday in August. The preaching was done by Bro. Bruce Hilburn. His preaching was so great that not only the people of

the community came, but many from several other churches kept coming to hear the great messages. It was generally talked by young and old folks that they never heard greater preaching. We had a great revival. Twenty-seven members received, 16 baptized and 11 by letter.

We all left rejoicing. Bro. Hilburn was invited to come back next year.

I go to Pioneer today to hold a meeting.

—D. W. Moulder.

Echoes From Ridgecrest

The Southern Baptist Assembly has just closed at this beautiful mountain resort where many hundreds have found a new touch of life for body, mind and soul during the Summer months.

There has been more extensive representation of our Baptist people here this season than ever before. Practically all of the cottages have been occupied, though the patronage at the hotel has not equaled that of last year, through the failure of some organizations to feature their work.

The programs have been varied, instructive and inspiring. Space and time would fail me to go into detail, though all will admit that general interest and spiritual fervor reached their climax the week Dr. G. W. Truett brought us his messages of pathos and power.

It is, I believe, the earnest and unanimous desire of regular Ridgecresters and visitors that Southern Baptists project a program that will make the Assembly one of the greatest institutions of its kind in all the land.

I feel that a personal word would not be amiss. I have taken a prolonged rest since my break-down last December. Florida and Ridgecrest have providentially been the centers of restoring energy, is I hope to enter upon my work as pro-

fessor of New Testament Exposition and Bible Doctrines at the Baptist Bible Institute, September 18. It is a joy to my heart to see the way my successor, Dr. W. W. Hamilton, is taking hold of the work and hearts of the Baptist Bible Institute constituency. The prospects are bright for another excellent session.

I value more than words can tell, the many expressions of sympathy, appreciation and good-will from individuals, institutions and organizations, and shall endeavor to prove more worthy of the confidence and esteem of our Baptist people, and as long as life shall last to show my love and loyalty to the Cause inexpressibly dear to my heart.

—Byron H. DeMent.

Willie: "Maw, that dentist you sent me to that was advertised as painless wasn't."

Mother: "He wasn't?"

Willie: "No, I bit his finger, and he yelled just like any other dentist."

"Baby carriages? Yes, sir! We have just received a new lot—silk lined, silver trim, genuine leather hoods, running-gear, nickel-plated, \$98 only. Your first child, I pre-

sume?"

"No—Fifth."

"Oh! You'll find a good, serviceable gocat in the basement—special at \$2.49."

"Where did the car hit him?" asked the coroner.

"At the junction of the dorsal and cervical vertebrae", replied the medical witness.

The burly foreman rose from his seat.

"Man and boy, I've lived in these parts for fifty years", he protested, ponderously, "an' I never heard of the place."

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SUMMER MEETINGS

By S. J. Rhodes.

I have done the preaching in five meetings since the first Sunday in July. I closed the last one on Wednesday night Aug. 22nd.

The Lord was good to us in giving great blessings, there were 71 additions to the churches, 48 of this number were on a profession of faith, the balance by letter and restoration.

The first meeting was at Hope church in Neshoba county, where we had no outside help. Mr. Carl Turner, a deacon in the church, led the singing and the pastor did the preaching. There were 14 additions to the church. This meeting was in progress for 12 days. The second meeting was at Coldwater church in Neshoba county. There were 14 additions to the church there, and one of the big things in the meeting was the fact that the church made another forward step on its building program, and at this time the work has already begun on a splendid new building. This will be one of the very best rural church buildings we know any thing about when it is completed.

My next meeting was with the Hickory Grove Church about fifteen miles north of Meridian. Rev. W. L. Collins is the much loved pastor of this fine flock. Bro. Collins is as fine pastor to work with as can be found, and his people love him and he loves them. There were three additions to the church all for baptism.

On Saturday before the first Sunday in August we began a meeting with the Linwood church in Neshoba county, where Rev. A. E. Breland is pastor. Here the Lord was with us in mighty power. Some of the members felt that the meeting closed just as it was getting started, running only six days, there 28 additions to the church; 21 of these for baptism. Just after the meeting four good B. Y. P. U.'s were organized in the church, and it seems that new life is in all the work of the church.

Our last meeting was with the Bowen Memorial church in Jackson county. The membership of this church is made up of Creoles. Rev. B. H. Ellis is the Missionary pastor of the church, and is doing a wonderful work among the people. Bro. Ellis and his good wife are giving

themselves entirely to the work of the Lord in this great needy field. There were twelve additions to the church, 9 for baptism.

In three of our meetings we had as a helper Mr. H. Grady Daniel of Winter Haven Florida who is a student in the Baptist Bible Institute. He is a good song leader, pianist and a fine organizer and personal worker, and is thoroughly consecrated to the Lord. Any church wanting a good singer will make no mistake in getting him. He will finish his course in the Institute in January, and will make some church a good Educational Director.

The Neshoba county Association meets with the Coldwater church Oct. 5-7.

TELLS WHY

Magee, Sept. 1.—In view of the report of the Baptist Ministers' meeting as reported by the Clinton correspondent and which appeared in the daily papers of Aug. 31st, and some misleading impressions as to the refusal of a special committee to bring in resolutions pertaining to the present presidential election, the Rev. J. L. Boyd of this place desires to make the following statements:

"Having been appointed on the special resolutions committee at the recent Pastors' Conference held in Clinton, Miss., and realizing that wrong impressions have gone out from that meeting based upon the correspondent's report to the daily papers, I desire to make the following clarifying statements:

(1) This committee was composed of Rev. J. W. Lee of Batesville, Rev. G. O. Parker of Union, and Rev. J. L. Boyd of Magee.

(2) This committee was unanimous in its decision that any resolutions pertaining to the present political situation should not be introduced in the conference for the reason that they felt that the real purpose of the meeting would be in a measure thwarted; namely, that of inspiring the Baptist hosts of the state to gird themselves for a successful completion of the cooperative program of the year 1928.

(3) The action of the committee in its refusal to report favorably on such resolutions was in no sense to be interpreted to be a rebuke to the editor of The Baptist Record, official organ of the Baptist denomination

in the state. The committee was unanimous in its opinion, favoring the policy of The Baptist Record and its editor, Dr. P. I. Lipsey, in the present campaign.

(4) The committee was impressed that sentiment was practically unanimous in favor of the spirit of these resolutions and opposed to the present Democratic nominee, yet they thought it the part of wisdom not to inject political issues in the proceedings of the meeting."

The Rev. J. L. Boyd is the pastor of the Magee Baptist Church, now in his sixth year on the present field, and a leading spirit in the district association and the Baptist State Convention. He served as chairman of the above named committee by request of the other two members.

PROGRAM FOR THE PASTORS AND LAYMEN'S CONFERENCE

Meridian, Miss., Nov. 11-12, 1928

Monday Evening Session

- 7:00 Devotional—Rev. W. C. Hamil, Handsboro, Miss.
7:15-7:30 Organization—
7:30-8:00 "Prayer Life of the Preacher"—Dr. W. W. Hamilton, N. O., La.
8:00-8:10 Announcements—
8:10-8:45 "Student Life of the Pastor"—Dr. J. R. Sampey, Louisville, Ky.
Adjournment.

Tuesday Morning Session

- 9:00-9:15 Devotional—Rev. L. B. Golden, Shelby, Miss.
9:15-9:35 "Should Preachers Steal From Each Other?"—Dr. W. E. Farr, Grenada, Miss.
9:35-9:50 General Discussion—
9:50-10:10 "Are Preachers Afraid To Preach Tithing?"—Rev. T. W. Green, Newton, Miss.
10:10-10:30 General Discussion.
10:30-10:50 "Financing the Church"—Dr. J. C. Greenoe, Vicksburg, Miss.
10:50-11:10 General Discussion.
11:10-12:00 "The Evangelistic Note in the Pastor's Life"—Dr. L. R. Scarborough, Fort Worth, Texas.

Tuesday Afternoon Session

- 2:00-2:15 Devotional—Rev. C. C. Jones, Meridian, Miss.
2:15-2:35 "Should Our Denominational Colleges Charge

Active Pastors Tuition For Their Children?"—Rev. W. A. Sullivan, Natchez, Miss.

2:35-3:00 General Discussion.

3:00-3:20 "The Pastor's Loyalty to the Denominational Program"—Dr. E. H. Marriner, Hattiesburg, Miss.

3:00-3:30 General Discussion.

3:30-3:50 "Enlistment and Development of the Young People in the Church"—Rev. D. A. McCall, Jackson, Miss.

3:50-4:00 General Discussion.
Adjournment.

W. A. McComb,
B. C. Ingram,
J. G. Gilmore,
Committee.

Mr. & Mrs. Stanley Armstrong

It gives me pleasure to tell the readers of The Baptist Record that Mr. and Mrs. Stanley Armstrong, who are devoting their lives to evangelistic singing and other forms of Christian work, rendered a musical program in the Baptist church of Ita Bena, Mississippi. Thursday night, Sept., 6, 1928. After the program, Mrs. Armstrong delivered a lecture entitled, "America at the Cross Roads". In this lecture she dealt with the moral, social, educational and religious conditions as they are in America, and as they effect the homes, the school, the church and the State.

I have never heard or read a greater lecture of this character. It should be delivered in every church and school house in America. Any pastor will confer a favor on his congregation by having this lecture delivered to them at his best hour on Sunday.

This endorsement of these young Christians is written without any suggestion, and because they have a message that America needs.

Respectfully,—L. D. Posey.

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